

Haqeeqat e Taqleed Wa Ijtehaad

الْقَوْلُ الْمُبْفِيْدُ فِيْ اَدِلَّةِ الْاِجْتِهَادِ وَالتَّقْلِيْدِ

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Contents

Taqdeem	4
Taqleed.....	4
Al Imam Al Mujtahid Muhammad bin Ali bin Muhammad al Shawkani رَحْمَةُ اللهِ عَلَيْهِ	8
Paedaesh Ibtedaai Taaleem o Tarbiyat:	8
Asaatezah:	8
Imam Shawkani رَحْمَةُ اللهِ عَلَيْهِ Ka Maslak:	9
Imam Shawkani Ki Tasnifaat:	9
Neel ul Autaar Sharah Muntaqa al Akhbaar Min Ahadees Syed ul Akhyaar:	10
Irshad ul Fahool Ilaa Tehqeeq al Haq Min Ilm al Usool	10
Fathul Qadeer al Jaame Bain Fanni Ar Riwaaya wad Daraayah Min Ilm at Tafseer	11
Al Fawaaed al Majmua'ah Fil Ahadees al Mauzua'ah	11
Ta'aruf Mutarjim	11
Khutba e Kitab	12
Muqallideen Taqleed ke jawaz mein darj e zel dalael pesh karte hain.	12
Muqallideen Ki Pehli Daleel	12
Jawab:	12
Muqallideen Ki Doosri Daleel	14
Jawab:	14
Muqallideen Ki Teesri Daleel	16
Jawab:	16
Muqallideen Ki Paachwee'n Daleel	18
Jawab:	18
Muqallideen Ki Chatthi (6 th) Daleel	19
Jawab:	19
Muqallideen Ki Saatwee'n Daleel:	21
Jawab:	21
Muqallideen Ki Aathwee'n Daleel:	22
Jawab:	22
Muqallideen Ki Nawee'n Daleel:	24
Ulil Amr Ki Ataa-at Ki Haqeeqat	25
Muqallideen Ke Mughaalte:	26
Taqleed Aur Itteba Mein Farq	26
Taqleed Par Naam Nehaad Ijma Ki Haqeeqat:	30
Hurmat e Taqleed Par Aimma Arba'a Ki Tasrihaat	35
Hurmat e Taqleed e Aimma Ahle Bait Ki Tasrihaat:	39
Taqleed Aur Raae Ki Mazammat Mein Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ Aur Taabaeen رَضِيَ اللهُ عَنْهُمْ Ke Aqwaal	43

Raae Ilm Nahi:.....	49
Ek A’ami Aur Muqallid Mein Farq:	54
Tasweeb e Mujtahid:	55
Usooli Masaael Mein Taqleed Jaaez Nahi:	57
Teen Qism Ke Qaazi:	61
Gunahgaar A’aami, Muqaalid Qaazi Se Ziyaada Bakhshish Ke Qareeb Hai.....	63
Qaazi Ke Liye Mujtahid Hona Zaroori Hai:	65
Muqallid Qaazi Ki Bechargi:	65
Muqallid Mufti Ke Liye Fatwa Dena Jaaez Nahi:	67
Mujtahid Mufti Aur Muqallid Mustafti:	68

Taqdeem

Mas-ala e Taqleed o Ijtihad se ek ma'arkatul aara mas-ala banaa hua hai. Taqleed ke qaeleen dawa karte hain ke Ijtehaad ka darwaza band ho chuka hai. Ab Aaimma Arba رحمهم الله mein se kisi ek ki Taqleed kiye baghair chaara nahi. Unki aara aur Ijtehaad se ikhtelaf tashaaqqat o ifteraq aur jamat o sawad e aazam se inheraaf shumar hoga. Balke ek Imam ke mazhab ko chod kar doosre imam ke mazhab ko ikhteyar karna bhi inheraf aur qaabil e ta'azeer¹ hai.

Biradaraan e Islam! Aaiye zara ye dekhe'n ke Islam ne moashre ko is beraah raawi aur baghawat se bachane ke liye kya iqdamat kiye hain? Jinhe qubool na karke hamara moashra khusoosan aur aalami moashra umooman is mod par poho'nch chuka hai ke ise barbaadi se bachaane ki koi soorat nazar nahi aarhi hai.

Ijtehaad ke qaeleen kehte hain ke Taqleed jaaez nahi. Ijtehaad ka darwaz qaiymat tak ke liye khula hai. Musalman kisi bhi zamane mein Ijtehaad ki zarurat se mustaghna nahi reh sakte, har wo shakhs jisme ijtehaad ki sharaaet jamaa hain, Ijtehaad karne ki ehliyat rakhta hai mukhtalif zuroof o ahwal ke taqaazo'n se ohda-bar-aa hone ke liye Ijtehaad ummat e muslim ka ijtemai fareeza hai. Sahaba Ikram رضي الله عنهم se lekar aaj tak kisi zamane mein bhi ummat mujtahideen ke wujood se khali aur fareeze se ghaafil nahi rahi. Quran o Sunnat ki nusoos aur tareekh e fiqa is par gawah hain.

Taqleed

Imam Ghazali رحمته الله *Al Manqool* aur *Al Mustasfaa* mein raqamtaraaz hain:

Taqleed kisi ke qaul ko bilaa daleel kar lene ka naam hai.² Phir Imam Ghazali رحمته الله farmate hain ke Taqleed usool o furoo mein husool e ilm ka tareeqa nahi hai.³

التقليد هو قبول قول بلا حجة

Allama Muhibullah رحمته الله *Musallam as Suboot* mein farmate hain:

Ghair ke qaul par kisi daleel ke baghair amal karne ka naam Taqleed hai.⁴

التقليد الغير من غير حجة

Allama Ibnul Hammam رحمته الله in alfaaz mein taqleed ki taareef karte hain:

Taqleed kisi aise shakhs ke qaul par bilaa daleel amal karne ko kehte hain, jiska qaul Dalaael (arba'a) mein shumar nahi hota.⁵

التقليد العمل لقول من ليس قوله احدى الحجج بلا حجة

Allama Qaffal رحمته الله farmate hain:

Taqleed kisi aise shakhs ke qaul ko qubool kar lene ka naam hai jiske mutalliq aap nahi jaante ke usne ye qaul kahan se liya hai.⁶

هو قبول القول وانت لا تعلم من اين قال

Allama Saifuddin Al Aamdi رحمته الله kehte hain:

¹ T: Tambeeh Karna, Sarzanish Karna

² Al Manqool: P472; Al Mustasfa: V2 P287

³ Al Manqool: P287

⁴ Musallam as Suboot Ma'a Sharah Fawateh ar Rahmoot: V2 P400

⁵ Irshad al Fahool lil Shawkani: P265

⁶ Irshad al Fahool lil Shawkani: P265

Taqleed ghair ke qaul par baghair kisi aisee daleel ke jo is par amal ko laazim qaraar deti ho, amal karne ka naam hai.⁷

امل التقليد فعبارة عن العمل بقول الغير من غير حجة ملزمة

Taqleed ki ye chand taareefe'n hain, in sab ka ek hi mafhoom hai ke dale pooche baghair kisi ke qaul ko ikhteyar karlena Taqleed hai.

Taqleed ki behtareen taareef wo hai jo khud Allama Shawkani رحمته الله ne ki hai:

Kisi aisee hasti ki raae ko baghair daleel ikhteyar karlena, jiski raae hujjat nahi, Taqleed kehta hai.⁸

التقليد هو قبول رأي من لا تقوم به الحجة بلا حجة

Musallam us Suboot ki sharah Fawaateh ar Rahmoot mein Allama Abdul A'ala Muhammad bin Nizamuddin hujjat aur daleel ki sharah karte hue farmate hain: Hujjat se muraad hai Dalaael e arba'a: Yaane Quran, Sunnat Ijma'a aur Qiyas.⁹ Banabaree'n¹⁰ Allama Aamdi رحمته الله famate hain ke Rasool Allah ﷺ ki itteba aur ijma mujtahideen ki taraf rujoo karna taqleed ke zumre mein nahi aate. Kyounke Aap ﷺ ka qaul aur mujtahideen ka ijma ba-zaat e khud daleel hain. Isi tarha ek aam aadmi ka mufti ke qaul ki taraf rujoo karna aur qazi ka shahid e adil ki shahadat par faisla dena Taqleed nahi kehlaata. Kyounke ye bhi daleel se khali nahi.

Tamaam ahle ilm ka ittefaq hai ke daleel aur burhan se murad nass e qurani ya wo hadees e Nabawi ﷺ hai, jo sehat ke saath Rasool Allah ﷺ se manqool ho.

Itteba'a aur Taqleed e Jaamid Mein Farq

Ahle Ilm itteba aur Taqleed e Jaamid mein tafreeq karte hain. Kisi aise qaul ki taraf rujoo karna jis par daleel ho, itteba kehlaata hai. Muraad ye hai ke Quran o Sunnat ki daleel ke saath ahle ilm ki paerwee ki jaae. Ek aami ke qalb par bhi ye shuhood ghalib rehna chaahiye ke daleel iske saath hai. Tab ye paerwee dar-haqeeqat mujtahid ki nahi, balke daleel ki hai. Jaha'n tak daleel mujtahid ka saath degi wo uski itteba karega aur jaha'n daleel iska saath chod-degi wo uska paerukaar nahi rahega. Sahaba Ikram رضي الله عنهم, Taabaeen رحمته الله aur Aamma e Fuqaha رحمته الله ke a'asr mein itteba ka yehi mafhoom liya jaata tha. Aur unki itteba isi qism ki hoti thi, wo hamesha Quran o Sunnat ki daleel ki talash mein rehte the.

Itteba ke liye kisi aalim ya kisi Imam ko makhsos karlena khwah iske qaul ki ta'eed mein koi daleel naa ho aur kisi soorat mein iske da'ira itteba se bahar naa nikalna, balke is Imam ke qaul ko tark karna islam ke da'ira se nikalne ke mutaradif samajhna Taqleed hai. Yehi wo Taqleed hai jo is kitab ka mauzoo hai. Isi Taqleed ki Quran o Sunnat mein mazammāt aai hai. Hamari is *Tauzeeh*¹¹ par Tareekh e *Fiqa* gawah hai.

Isteqrar mazaahib se qabl log apne apne shaher ke ulama se hasb e zarurat fatwa le liya karte the aur ulama fatwa dete waqt, Imam Abu Hanifa رحمته الله, Imam Malik رحمته الله, aur Imam Shafai رحمته الله ke aqwaal talash karne ki bajae istefta ke baare mein Rasool Allah ﷺ ke irshadaat aur af-aal talash kiya karte the. Yehi wajah hai ke mufti ke liye jaha'n baaz doosri shara'at zaroori thee'n waha'n ek ye shart bhi laazim thi ke wo in ahadees ke istekhsar¹² par qadir ho jo fiqhi ahkam ki buniyad hain. Jinki tadaad hazaro'n tak poho'nchti hai. Fuqaha e Hadees to is par bohut sakhti se paband the. Baqul Abu Ali Zareer رحمته الله, Imam Ahmad bin Hambal رحمته الله fatwa dene ke liye 5 Lakh ahadees ke istehzar ko zaroori qaraar dete the.¹³

⁷ Al Ahkam Fee Usool al Ahkam lil Aamdi: V4 P297

⁸ Irshad al Fahool lil Shawkani: P265

⁹ Sharah Fawateh ar Rahmoot: V2 P400

¹⁰ T: Is Buniyad Par, Is Liye, Is Wajah Se

¹¹ T: Waazeh Karna, Khol Kar Bayan Karna, Sharah Wazaahat

¹² T: Najaat (google translation)

¹³ Irshad al Fuhood: P251

Ham mashoor aimma e fiqa aur unke talameza ke halaat ka mutalea kare'n to ye haqeeqat saamne aati hai ke wo log Taqleed se mehfooz the. Minhaj e istembaat mein yaksaniyat ke bawajood Imam Muhammad bin Hasan Shaibani رحمہ اللہ, Qazi Abu Yusuf رحمہ اللہ, aur Imam Zafar رحمہ اللہ, beshumar masael mein apne ustad Imam Abu Hanifa رحمہ اللہ se ikhtelaf karte nazar aate hain. Khud Imam Abu Hanifa رحمہ اللہ ne bohot se masael mein apne ustad se ikhtelaf kiya. Imam Ghazali رحمہ اللہ aur Imam Ahmad bin Hambal رحمہ اللہ ne Imam Shafai رحمہ اللہ se ikhtelaf kiya. Imam Shafai رحمہ اللہ ne bohot se masael mein apne mohtaram ustad Imam Malik رحمہ اللہ se naa sirf ikhtelaf kiya. Balke chand ek ma'arka tul aara masaael mein unke usoolo'n par kadee tanqeed ki.¹⁴ Khud Imam Malik رحمہ اللہ ne apne ustad ki qadam ba-qadam paerwee nahi ki.

Agar Taqleed koi mustahsan cheez hoti to Imam Abu Hanifa رحمہ اللہ aur Imam Shafai رحمہ اللہ ki taqleed ki bajae in nufos e qudsiya ki taqleed waajib hoti jinho'n ne bil waasta Rasool Allah ﷺ se ilm haasil kiya hai aur Aap ﷺ se tafaqqoh seekha hai. Imam Abu Hanifa رحمہ اللہ bohot se masaael mein kabhi bhi Hazrat Abdullah bin Masood رضی اللہ عنہ ke qaul ko tark naa karte.

Pehli 3-4 sadiyo'n mein ham dekhte hain ke bohot se ahle ilm jo Imam Abu Hanifa رحمہ اللہ ya Imam Shafai رحمہ اللہ ki taraf mansoob hain. Magar baae'n hama wo basa auqaat in aimma se ikhtelaf karte nazar aate hain. Allama Tahawi رحمہ اللہ ki kitab *Sharah Ma'ani ul Asaar* ka mutalea keejiye. Bohot se masael mein unho'n ne Imam Abu Hanifa رحمہ اللہ ki raae ko chodkar is raae ko ikhteyar kiya hai, jis par unhe'n koi qawee tar daleel mil gai. Idhar Ibne Khuzaima رحمہ اللہ, Ibne al Munzir رحمہ اللہ, aur Daraqutni رحمہ اللہ waghaira ne usool e istembaat mein Imam Shafai رحمہ اللہ ki itteba ke bawajood bohot si jagho'n par unki mukhalifat ki hai.

Phir ek zamana aisa bhi aaya jab aimma fiqa ki aara aur Ijtehaad ko amal n asal qaraar de kar Quran o Sunnat ko saanwi haisiyat di jaane lagi. Qiyas o Istembaat ke zariye unke aqwaal par takhreej hone lagi. Unse manqool fiqhi riwayat ka tabta'a aur unki tehqeeq hone lagi. Ye wo zamana tha jab sunnat e saheeha ka tamaam zakheera duwawen e hadees ki surat mein jamaa ho chuka tha aur ab kisi ahle ilm ke paas koi uzar baaqi naa tha ke uske paas hadees nahi poh'nchi. Magar baae'n hama jab ahle Taqleed dekhte hain ke unke imam ka mauqif bohot kamzor hai aur daleel inka saath nahi deti to apne imam ke qaul ko tark karne ki bajae Taqleed aur jamood ka muzahera karte hue Quran o Sunnat aur qiyaas e saheeh ko tark kar dete hain. Balke mukhtalif heelo'n se Quran o Hadees ki waazeh nusoos ko radd kar dete hain.

Kabhi saheeh ahadees ko khabar e wahe keh kar thukra dete hain kabhi khilaf e qiyaas keh kar chod dete hain. Kabhi farmate hain: Is hadees ko riwayat waala sahabi "ghair faqeeh" hai. Kabhi farmate hain "shayad hamara imam kisi aisee daleel ka ilm rakhta tha, jo ham tak naa poh'nch saki, lehaza hamare liye iski taqleed wajib hai". isi qism ke khud-saakhta usoolo'n ki binaa par saheeh ahadees ko radd kar dete hain. Magar apne imam ke mazhab se sar e mu idhar udhar nahi hote. Yehi wo taqleed hai jo haraam hai aur baqaul Ibne Hazam رحمہ اللہ shirk ke zumre mein aati hai, jisse Quran o Sunnat ki tauheen laazim aati hai.

Ahle Taqleed ne sirf isi par iktefa naa kiya. Balke unho'n ne Ijtehaad ka darwaza band kar diya aur is par israr kiya ke muta-akkhireen¹⁵ ko Quran o Sunnat ka faham haasil nahi ho sakta. Is liye Ijtehaad mumkin nahi aur is tarha ek aise usool ko apne hatho'n dafan kar diya jo islam qanoon aur musulmano ki siyaasi o moashraati zindagi ke liye rooh ki haisiyat rakhta tha.

¹⁴ Masaland Imam Malik رحمہ اللہ ke nazdeek Ahle Madina ka ijma hujjat hai. Magar Imam Shafai رحمہ اللہ ne is par kadee tanqeed ki hai. Apni kitab *Ikhtelaf ul Hadees* mein raqam taraaz hain ke ahle ilm

ne Imam Malik رحمہ اللہ ke is usool par nukhta cheeni ki hai. Main bhi isey saheeh nahi samajhta. Irshad al Fuhood: P82

¹⁵ T: Peeche Aane Waale Log, Aakhir Zamane Waale

Ijtehaad islami qanoon ko irteqaer aur isko badalte hue zaman o makan ka saath dene ki zamaanat deta tha. Ijtehaad se mu'n mod lene ka nateeja ye nikla ke jab 13th-14th sadee hijri ke daur e inhetaat mein apni manzil ki taraf badhne ke liye hamne apne sar o samaan ka jaeza liya to apne aap ko 4th sadee hijri ke awaakhir mein khade hue paaya.

Idhar barre-sagheer mein Quran o Sunnat se hamare lagao aur ishq ka ye haal tha ke madaaris ke 10 saala nisaab mein talaba ko *Muniya al Musalla, Kans, Qudoori, Hidaaya, Wiqaaya* aur *Shaami* jaisi kutub e fiqa waghaira to padhaai jaati thi. Magar tafseer aur hadees nisaab mein sirey se thi hi nahi.

Aakhri saal Miskhat ko tabarrukan padh liya jaata tha. Shah Waliullah رحمۃ اللہ علیہ ki jaddo-jahad ka nateeja nikla ke nisab ke aakhri saal mein *Siha Sitta* ka “daur” hone laga. Aap isse unke faham e hadees ka andaaza lagaa sakte hain, phir is ek saala “daur e hadees” mein bhi ahadees e saheeha ko radd karne ke heele aur taaweel ke zariye isey apne mazhab ke mutabiq karne ke gur sikhaae jaane lage. Maulana Anwar Shah Kashmiri رحمۃ اللہ علیہ ki taqareer hamare is daawe ki gawaah hain.

Ye hazraat aaj tak is surat e haal ko ju'n ki tu'n rakhne par musir hain. Pichle dino'n jab hukumat ki taraf se madaaris ke nisab ki tarteeb e noo ki muhim shuru hui to in hazrat ne hadees ko nisab ke har marhale mein padhae jaane ki shadeed mukhalifat ki. Kyou'nke muqallideen ko maloom hai ke ke wo agar mutalea hadees ko poore nisab mein phaelade'nge to nai nasal taqleed chod degi.

Ijtehaad hamare qaumi irteqa ka zaamin tha aur Ijtehaad hi ki badaulat ham taghaiyyur zaman o makan ke saath saath fiqa e islami ko tar o taaza rakh sakte the. Magar iski tamaam raahe'n hamen khud masdood kar lee'n. Balke har zamane mein ijtehaad ke daai ulama ki bharpoor mukhalifat ki aur taqleed ko apna laaha e amal banaa liya. Khud badalne ki bajaee Quran ko badal daala. Iska radde amal ye hua ke kuch inteza pasand log sunnat aur Ijtehaad e sahaba رضی اللہ عنہم se beniyaz hokar azaad ijtehaad ki taraf mael hue aur ye ek azeem almiya hai.

Is taqleed ne hame'n firqa firqa karke hamari taaqat ko bikher diya. Ahle Taqleed ne Quran o Sunnat ko tark karke rijaal ki aara ki buniyad par musalmaano ki takfeer ki. Dawat o islaah waala kam karne waalo'n par masaaeb o ibtila ke pahaad todey. Awaam mein unke khilaf nafrat phaelai. Inko masjido'n mein namaz padhne se roka. Unke khilaf jhote propaganda ka shaitani jaal phaelaya. Inko “ghair muqallid;”, “wahhabi;”, “gustaq” aur “najdi” jaise alqabaat se nawaz kar awaam ko unse door rakhne ki koshish ki.

Magar tulu e subha kisi ke ro-ke naa ruk saki, ab *Alhamdulillah* tamaam mohaqqiqeen ahel ilm ijtehaad ki zarurat ke qael hain. Ab musulmano ke tamaam qaumi aur bain-ul-aqwaami ijtema-aat, islami nazariyati council aur majaalis shura mein ahle ilm aur muqneen kisi khaas imam ki taqleed par israr karne ki bajae ye bahes karte hain ke ahwal o zuroof ke tanzur mein Quran o Sunnat zer e bahes mas-ala ka kya hal tajweez karte hain. Zer e bahes mas-ala mein aimma e fuqaha se kisi ka mauqif Quran o Sunnat ke qareeb tar hai.

Is kitab mein Imam Shawkani رحمۃ اللہ علیہ ne muqallideen ke dalaal ka jaez liya hai. Unke mughalto'n ka tajziya karke inka tar o pod bikher diya hai. Nez ye bhi saabit kiya hai ke khud aimma muttabeen ne logo'n ko apni taqleed se roka tha.

Main biradar e mukarram janab Maulana Abdul Munim ka shukar guzar hu'n ke unho'n ne meri hausla afzai karke intehahi namusaaed halaat mein is kitab ki asha-at ka beda uthakar ijtehaad ke mauzoo par ek ahem kitab ko urdu qareen ki khidmat mein pesh kiya.

Allah Ta'ala unhe'n jaza e khair se nawaaze. Ameen

Al Imam Al Mujtahid Muhammad bin Ali bin Muhammad al Shawkani رحمۃ اللہ علیہ

Abu Abdullah Muhammad bin Ali bin Muhammad Shawkani ke walid Ali bin Muhammad Sana¹⁶ mein Shaukan ke intesab se mashoor the. Shawkani ki wajah intesab ke mutalliq khud Imam Shawkani likhte hain ke Shaukan Yemen ke qabail Khulaan ki basti ka naam hai. Jo Sana se taqreeban 1 roz ki masaafat par waaqe hai. Saheb e Qamoos ne Shaukan naam se 3 muqamaat ka zikar kiya hai.

1. Bahrain mein ek muqam ka naam hai.
2. Yemen mein ek qile ka naam hai.
3. Sarkhas aur Eburad ke darmiyan ek chote shaher ka naam hai.

Imam Muhammad bin Ali bin Muhammad Shawkani رحمۃ اللہ علیہ is shaukan se mansoob hain, jo Yemen mein waaqe hai. Shaukan se Imam Shawkani ki nisbat haqeeqi nahi. Kyou'ne wo khud Sana se talluq rakhte the, albatta unke aabaa-o-ajdaad Shaukan se talluq rakhte the.

Paedaesh Ibtadaai Taaleem o Tarbiyat:

Unke walid Ali bin Muhammad 1173h ke mausam e khizaa'n mein apne abaa'i shaher Shaukan gae hue the to wahee'n 28 Zul-Qada baroz Somwar Imam Shawkani mutawallid hue. Inka naam Muhammad rakha gaya. Imam Shawkani ne *Al Badr al Taale'e* mein apne walid e majid ka poora nasab naama tehreer kiya hai. Jo Hazrat Adam عليه السلام tak jaa poho'nchta hai.

Imam Shawkani رحمۃ اللہ علیہ ki nashu-numa aur taaleem o tarbiyat Sana mein hui. Unho'n ne bohot se asaateza se Quran e Majeed padha. Baa-qaaeda talab e ilm se qabl unho'n ne Zaidi fiqa ki mashoor kitab *al Izhaar*, A'azeghri ki *Mukhtasar al Faraaez*, Hareeri ki *al Malha*, Ibne Hajib ki *Al Kafiya*, *Ash Shaafiyah* aur *Mukhtasar al Muntaha* aur ilm Urooz aur ilm e bhes par chote chote rasael hifz kar liye the. Baa-qaaeda taur par talab e ilm se qabl bhi wo kutub e tareq o adab ke mutalea mein mashghool rehte the.

Asaatezah:

Sabse pehle unho'n ne *Al Izhaar* ki sharah aur *Mukhtasar A'asefri* ki Sharah *An Naazri* apne walid maajid se padhi. Phir talab e ilm ke liye deegar asateza ki taraf mutawajje hue. You'n to unho'n ne beesiyon se asaateza se mukhtalif uloom ki bohot si kitabe'n padhi. Basa auqaat ek hi kitab kai asateza se baar baar padhi magar Imam Shawkani رحمۃ اللہ علیہ mundarja zai asateza se bohot mutassir hue hain.

1. Allama Abdul Rahman Qasim رحمۃ اللہ علیہ (d 1211h) se Zaidi fiqa ki mashoor kitab *Al Izhaar* ki sharah padhi.
2. Allama Ahmad bin Amir رحمۃ اللہ علیہ (d 1197h) se *Al Izhaar* aur *An Naazri* ki sharah padhi.
3. Allama Ahmad bin Muhammad al Hazaari رحمۃ اللہ علیہ (d 1227h) se bhi *Al Izhaar* ki sharah 3 baar padhi. Aakhri baar bahes o tamhees ke saath padhi. Nez unke paas Usaifri ki *Al Faraaez aur uski Sharah An Naazri* aur *Bayan Ibne Muzafar* ka bhi mutalea kiya. Imam Shawkani رحمۃ اللہ علیہ 13 saal Allama Ahmad رحمۃ اللہ علیہ ki khidmat mein rahe.
4. Allama Ali bin Ibrahim (d 1207h) se Imam Shawkani ne Saheeh Bukhari awwal taa aakhir bahes o tamhees ke saath padhi.
5. Allama Hasan bin Ismail bin al Husain al Maghribi (d 1208h) se Imam Shawkani sabse ziyada mutassir hue. Imam Shawkani ne unse *Al Mattool* aur isk hawashi *Al A'azad* aur uske hawashi *al Kasshaf* aur uske baaz hawashi. Uloom e hadees mein *Tanqeeh al Anzaar* ke kuch hisse, Saheeh Muslim aur uski Sharah Nawawi

¹⁶ T: Yemen

رحمہ اللہ ke kuch hisse, Abu Dawood aur uske saath Munizi ki *Mukhtasar* aur *Abu Dawood* par *Khattabi* ki sharah aur *Baloogh ul Maraam* ki *Sharah Fathul Baari* ka kuch hissa, *Jaame al Usool* ka kuch hissa, *Sunan Nasai* ka kuch hissa aur *Ibne Majah* ka kuch hissa padha.

Hasan bin Ismail رحمہ اللہ aur Abdul Qadir رحمہ اللہ bin Ahmad رحمہ اللہ wo buzurg hain, jinke mashware par Imam Shawkani ne *Ibne Taimiyya* ki *Al Muntaqa* ki sharah *Neel ul Autaar* likhi aur ahle ilm se apni ilmīyat k aloha manwaaliya.

6. Abdul Qadir bin Ahmad (d 2207h) Imam Muhammad bin Ismail al Ameer San-aani, Saheb *Subul us Salaam* ki wafat ke baad dayar e Yemen mein Allama Abdul Qadir se badaa aalim koi naa tha. Imam Shawkani ne Allama Abdul Qadir ke paas Saheeh Bukhari ki *Sharah Fathul Baari* ke kuch hisse, *Jaame al Usool* ke kuch hisse, *Muwatta* Imam Maalik ke kuch hisse, *Muntaqa Ibne Taimiyya* ke kuch hisse, Qazi Ayaaz ki kitab *Ash Shifa* ke kuch hisse, *Uloom e hadees* mein *Afliya Iraqi* aur uski *Sharah Fiqa* mein *Zau an Nahaar* ke kuch hisse, *Al Bahar az Zakhaar* ke kuch hisse, *Usool e deen* mein *al Muwaqif al A'azdiya* ke kuch hisse aur unki sharah, *Usool e Fiqa* mein *Jaame al Jawame* ke kuch hisse aur unki *Sharah ilm e lughat* mein *Johari ki As Sahaah* ke kuch hisse, *Al Qamoos* ke kuch hisse, *Ilm e Urooz* mein *Jazariya* aur uski sharah aur baaz deegar kitabe'n mutalea kee'n.

Imam Shawkani ye tamaam mazkoora kitabe'n Allama Abdul Qadir se bahes o tamhees ke saath padhee'n, basa auqaat Imam Shawkani zer e bahes mauzoo par ek taweel maqaala tehreer karte aur unki khidmat mein pesh kar dete. Muafaqat ki soorat mein Allama Abdul Qadir nazm ya nasar ki soorat mein taqreez likh dete the.

Imam Shawkani رحمہ اللہ Ka Maslak:

Imam Shawkani ne ibtedai taur par Zaidi fiqa ki taaleem haasil ki, magar wusat e mutalea aur hadees mein rusookh e ilm ki wajah se apne aapko Imam Zaid رحمہ اللہ ki fiqa mein mehsoor naa rakh sakey. Unho'n ne Zaidi fiqa par naqedana nazar daali aur in tamaam muqamaat par giraft ki jaha'n Quran o Sunnat se zara bhi inheraf paaya jaata tha. *Usool e deen* aur sifaat e ilaahi ke baare mein salaf ki tarha wo bhi maslak e tafweez rakhte the. Yaane Quran e Majeed aur Ahadees e Saheeha mein warid hone waali sifaat ko baghair kisi tashbeeh o ta'atil aur taaweel o tehreef ke unke zahir par mahmool karte the. Unho'n ne mazhab e salaf ki taa'eed mein kitabe'n bhi likhee'n.

Unho'n ne Taqleed ka jooaa kandho'n se utaar phai'nka aur Quran o Sunnat ki raah par gamzan ho gae. Inka mutmah e nazar kisi imam ke mazhab ka isbaat naa tha. Jaisa ke muqallideen ka wateera hota hai, balke Quran o Sunnat ke mutabiq jo maslak e haq hota tha, isey ikhteyar karte the.

Unho'n ne Taqleed e Jaamid ke muqable mein Ijtehaad k parcham ko thaama aur Dalaael ke saath saabit kiya ke ijtehaad ka darwaza qiyaamat tak ke liye khula hai. Unho'n ne Tehreem e Taqleed par ek mukhtasar kitab likhi, jis par muqallideen unke darpe azaar ho gae. Ahle Taqleed ne inpar ilzam lagaya ke wo Aale Al Bait ke mazhab ki mukhalifat kar rahe hain. Isse qabl isi qism ke ilzamat ka saaman Imam Muhammad bin Ismail al Amr Sana'ani ko karna padaa tha.

Imam Shawkani nihayat saabit qadmi se itteba e daleel ki raah par gamzan rahe aur azaadi fikr ki raushni se Taqleed ki tarikiyo'n ke parde chaak karte rahe. Imam Shawkani ki tamaam tasnifaat azaadi e fikr aur Quran o Sunnat se tamassuk ki dawat deti hain.

Imam Shawkani Ki Tasnifaat:

Imam Shawkani ne mukhtalif mauzuat par mabsoot aur mukhtasar kitabe'n aur chote chote wasaael tehreer kiye hain. Jinki tadaad 100 ke lag bhag hai. Unho'n ne taqreeban har mauzoo par likha hai. Unki tasnifaat unke ilm ki

wusat, tafaqqoh ki gehrai aur Kitab o Sunnat aur mazhab e salaf se gehre lagao par dalaalat karti hain. Bana-baree'n thode hi arsey mein unki tasnifaat tamaam alam e islam mein phail gae'n.

Ham unki chand ek ahem tasnifaat ka nihayat mukhtasar ta'aruf pesh karte hain.

Neel ul Autaar Sharah Muntaqa al Akhbaar Min Ahadees Syed ul Akhyaar:

Muntaqa al Akhbaar muntaqab ahadees e ahkam ka mujmua hai. Jise Ibne Taimiyya رضى الله عنه (d 621h) ne fuqaha e hadees ki tarz par fiqhi abwab ke mutabiq tarteeb diya hai. Abdus Salam Ibne Taimiyya, Shaikh ul Islam Taqiuddin Ahmad bin Abdul Haleem ibne Taimiyya رضى الله عنه ke daada the. Muntaqa al Akhbaar ko ulama mein badi maqbooliyat haasil hui. Khusoosan Yemen mein mutalea hadees ke nisab mein isey badi ehmiyat haasil thi. Khud Imam Shawkani ne ise mukhtalif asaateza se sabaqan sabaqn padha.

Imam Shawkani ne apne asaateza mein se Abdul Qadir bin Ahmad aur Hasan bin Ismail رضى الله عنه ki targheeb aur mashware apr Muntaqa al Akhbaar ki sharah Neel ul Autaar likhi. Ibteda mein ye sharah khaasi taweel thi. Allama Abdul Qadir bin Ahmad iske masudaat ka mulaheza kiya karte the. Unho'n ne Imam Shawkani se farmaya ke agar Neel ul Autaar ki tawaalat isi nahej par jaari rahi to ye kahee'n 20 jildo'n mein jaakar mukammal hogi. Lehaza unke mashware par Imam Shawkani ne isey mukhtasar kar diya aur ab iski zakhaamat 8 jildo'n mein hai. Neel ul Autaar ki takmeel Allama Abdul Qadir bin Ahmad aur Allama Hasan bin Ismail ki wafat ke baad hui.

Neel ul Autaar mein baaz aisee khoobiya'n paai jaati hain, jo aam taur par deegar shurooh e ahadees mein nahi paai jaatee'n. Imam Shawkani ne har hadees ki sharah mein iske mukhtalif turq aur ikhtelaf e alfaaz ki takhreej ka poora ehtemaam kiya hai. Is hadees ki sehat o zoaf par kalaam karte hue asbab e zoaf aimma e jarha o ta'adeel aur jahabzah fan ke hawaale se bayan kiye hain aur saath saath apni maheraana raae ka izhaar bhi kiya hai.

Fun e hadees ke masael mein wo aam par Allama Ibne Hajar رضى الله عنه ki Fathul Baari, Talkhees e Baheer, Imam Nawawi ki Sharah Muslim aur Imam Khattabi waghaira par etemad karte the. Hadees ke ghareeb alfaaz ki sharah karte waqt, Fahool ahle lughat ke aqwal ka zikar karte hain. Hadees se fiqhi masael ka istembaar karte waqt fuqaha e sahaba, fuqaha e taabaeen, fuqaha e motaqaddemeen aur fuqaha e muta-akkhireen ka zikar karte hain. In fuqaha ki aara naqal karte waqt nihaya ehtiyat se kaam lete hain. Jiska eteraaf buland paaya ahle ilm ne kiya hai aur unki aara mein se kisi raae ko ikhteyar karte waqt sirf daleel par etemaad karte hain. Quran o Sunnat aur Ijma e Sahaba ki daleel. Khwah ye daleel kisi ke khilaf ho.

Neel ul Autaar is lehaz se inferadi haisiyat ki haamil hai ke isme Imam Shawkani ne fuqaha e Ahle Sunnat ke mazaheb ke saath saath fuqaha e zaidiyya ki araa ka bhi zikar kiya hai aur mujtahidana mahaarat o baseerat ke saath fuqaha ki aara ka muwazna kiya hai.

Neel ul Autaar fiqa o hadees ki ummahat ul kitab mein shumar hoti hai aur ahle ilm ke qaul ke mutabiq islami fiqa ke mutalea ke waqt Neel ul Autaar ko bohut ahem muqam haasil hai.

Irshad ul Fahool Ilaa Tehqeeq al Haq Min Ilm al Usool

Ye usool e fiqa pr nihayat jaame kitab hai, jo beesiyo'n kitabo'n se mustaghna kar deti hai. Irshad ul Fahool mein kisi usooli mas-ala par bahes karte hue Imam Shawkani tamaam qaabil e zikar usoolo'n ki aara naqal kar dete hain. Phir basaa auqaat unke dalaal bayan karte hain aur phir unke darmiyan muhaakma karte hue daleel hi se unme se kisi ko tarjeeh dete hain. Kisi usooli mas-ala ke baare mein agar ham ahle usool ki aara maloom karna chaahe'n to hame'n taqreeban tamaam qaabil e zikar ahle usool ki aara yakjaa Irshad ul Fahool mein mil jaati hain. Ye usloob aur ye khoobi hame'n kisi aur kitab mein nahi milti. Iske saath saath hame Imam Shawkani ke tafaqqo, baseerat aur wusat e malumat ka eteraf karna padta hai.

Imam Shawkani Irshad ul Fahool ke ibtedaiye mein likhte hain ke unho'n ne ye kitab ahle ilm ke israr par likhi hai, taa-ke fiqhi usoolo'n aur istelahaat ka tehqeeqi jaaeza liya jaae.

Fathul Qadeer al Jaame Bain Fanni Ar Riwaaya wad Daraayah Min Ilm at Tafseer

Imam Shawkani ki ye tafseer e zakheem 5 jildo'n par mushtamil hai. Ahle ilm ke mashware aur israr par unho'n ne ye tafseer likhi hai. Ye tafseer khud Imam Shawkani ke qaul ke mutabiq riwayat aur darayat ki jamaa hai aur baqaul Allama Raghīb Tabbakh, Imam Shawkani ne is tafseer mein apne is daw'e ko bateer ahsan nibhaaya hai.

Al Fawaaed al Majmua'ah Fil Ahadees al Mauzua'ah

Baqaul khud Imam Shawkani ne apni is kitab ki tasneef ke waqt mauzoo ahadees ke bohot se majmuo'n ko saamne rakha hai. In ahadees par naqd ke baad kuch ahadees ke mutalliq bataya hai ke unko mauzoo kehna durust nahi. Inko ziyada se ziyada za'ef ke zumre mein laaya jaa sakta hai. Jaisa ke Ibnul Jauzi راجس ne baqaul Hafiz ibne Hajar راجس tasaahul aur gahflat se baaz saheeh ahadees ko bhi apni kitab *Al Mauzuaat al Kubra* mein shamil kar liya hai. Malagar Allama Muhammad bin Jafar al Kataani (d 1345h), apni kitab *Ar Risaala al Mustarfah* mein yehi shikwa Maulana Abdul Hai Luckhnawi kitab *Zafar al Almani* ke hawal se Imam Shawkani ke mutalliq karte hain ke unho'n ne baaz hasan aur saheeh ahadees ko bhi mauzoo qaraar de diya hai.

Ta'aruf Mutarjim

Janab Professor Taiyyab Shaheen Lodhi, qasba Tangwaali, zila Ferozpur mein Khan Dost Muhammad Khan ke ghar December 1940 mein paeda hue. Qiyaam e Pakistan ke baad Chak # 1 Tarpai, thana Makhdoom Rasheed, zila Multan mein muntaqil hogae.

N.A.C. High School jahaniya'n mandi se 1957 mein acche numbeo'n se Matric paas kiya. A'ala taaleem ke liye Government College, Muzzafargarh mein dakhil hue. Magar bawajoh aagey taaleem jaar naa rakh sakey aur taaleem adhoori chod kar ek technician ki haisiyat se Pak fizaaiya mein shamil ho gae. Pak fizaaiya ki mulazemat ke dauran unho'n ne pehle Faazil e Arabi aur M.A. Arabi (Punjab Univsersity) imtiyazi haisiyat se paas kiya. Sargodha mein apni taenati ke dauran Maulana Muhammad Siddiq Sahab (Darul Hadees) se Dars e Nizami ki deegar kutub ke saath saath kutub e hadees padhee'n. 1976 mein Pak fizaaiya se sakbadosh hone par mohkama taaleem mein ba-haisiyat lecturer Arbi Government College, Shahpur Sadar (zila Sargodha) mein taenat hue. Aaj-kal Governement ke bah Muzzaffargarh mein ba-haisiyat lecturer Arbi kam kar rahe hain. Unke tehqeeqi maqalaat gaahe, gaahe *Tarjuman al Quran*, Lahore. *Fikr o Nazar*, Islamabad mein chapte rehte hain. Nez Faazil e Arbi aur MA Arbi ke nisab mein shamil baaz kutub ka tarjuma kiya, jo Sargodha se shaaya ho chuki hain.

Zer e nazar kitab ke alaawa unho'n ne Imam Ibnul Qaiyyim ki 2 kitabe'n Madaarij us Saalikeen aur At Tareekh al Mohkamah Fee Siyaasa ash Sharaiyyah ka bhi tarjuma kiya hai. Jo *Idaara Nashar as Sunnah* ke ashaa-ati program mein shamil hain.

Muhammad Abdul Munim

9th April, 1984

Khutba e Kitab

الْحَمْدُ لِلَّهِ كَثِيرًا وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ عَبْدُهُ وَرَسُولُهُ خَاتَمُ أَنْبِيَائِهِ بَكَرَةً وَآخِرَةً وَسَلَامٌ وَسَلَامٌ ۱۷. اَمَّا بَعْدُ:

Mohaqqiqeen ahle ilm mein se baaz dosto'n ne mujhse farmaesh ki hai ke mas-ala e taqleed¹⁸ par ek maqaala tehreer karu'n. Jis mein Taqleed ka tehqeeqi jaaeza liya gaya ho. Ke aaya Taqleed jaaez hai yaa nahi? Aur is mas-ala ki is tarha tanqeeh o tauzeeh karu'n ke uske baad kisi shak o shubha ki gunjaesh baaqi naa rahe. Choo'nke farmaesh karne waale sahab ek ahem ilmi shakhsiyat hain. Is liye main is maqaale ko munazera ke usloob par pesh e khidmat karta hu'n. Wabillah at taufeeq.

Choo'nke taqleed ke baare mein adm jawaz ke aqaellen Taqleed se mana karte hain aur jawaz ke qaeleen Taqleed ke jawaz ka daawa karte hain. Is liye apne dawa ke asbaat ke liye daleel muhaiyya karna dawa karne waalo'n ki zimmedaari hai.

Muqallideen Taqleed ke jawaz mein darj e zel dalaal pesh karte hain.

Muqallideen Ki Pehli Daleel

Allah Ta'ala ka irshad hai:

Lehaza Tum Ahle Zikr (Ahle Kitab) Se Poochlo Agar Tum Ilm Nahi Rakhte. ¹⁹

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Ahel Taqleed kehte hain ke is ayat mein Allah Ta'ala ne be-ilm logo'n ko hukum diya hai ke wo apne se ziyada ilm rakhne walo'n se pooch liya kare'n.

Jawab:

Ye ayat ek khaas sawal ke jawab mein warid hui hai. Jo mahel e naza'a se kharij hai. Jaisa ke is ayat ke siyaaq o sabaag se zahir hai. Imam Ibne Hajar رحمته الله, Baghwi رحمته الله, aur aksar mufasssireen ka qaul hai ke ye ayat mushrikeen ke radd mein nazil hui hai. Kyou'nke wo Rasool ke bashar hone ka inkaar karte the.

Imam Jalaluddin Suyuti رحمته الله ne apni mashoor tafseer *Ad Dur al Manshoor* mein is par mufasssil bahes ki hai. Yehi wo ma'ane hai, jo siyaaq e ayat se mustafad hota hai. Chunache Allah Ta'ala irshad farmata hai:

¹⁷ Al Qaul al Mufeed mein Imam Shawkani ka khudta darj nahi hai. Is liye hamne ye mukhtasar saa khutba Imam Ibne Hazam ki mashoor tasneef *Al Fasl Fil Malal waala Hua wan Nahal* se naqal kiya hai.

¹⁸ Imam Ghazali رحمته الله ne in alfaaz mein Taqleed ki taareef ki hai: Taqleed baghair daleel ke kisi qaul ko qubool lene ka naam hai. Taqleed ilm ka raasta nahi hai, naa usool mein, naa furu mein (Al Mustasfa: V2 P387)

Allama Aamdi رحمته الله Taqleed ki taareef is tarha karte hain: Taqleed kisi ke qaul ko baghair kisi hujjat ke jo is par amal ko lazim qaraar deti ho, qubool karne se ibarat hai. (Al Ahkam Fee Usool al Ahkam V4 P297)

Allama Ibnul Hammam *At Tahreer* mein raqam taraz hain: Taqleed baghair kisi daleel ke kisi aise shakhs ke qaul par amal karne ka naam hai, jiska daleel ke zumre naa aata ho. (Irshad al Fahool: P265)

Allama Ibnul Qaiyyim ne Taqleed ko 3 anwa'a mein taqseem karte hue teeno'n ki mazammat ki hai.

1. Apne aabaa-o-ajdaad ki taqleed karte hue wahee e ilaahi se eraaz karna
2. Kisi aise shakhs ki taqleed karna jiske mutalliq muqallid ko ilm nahi ke wo taqleed kiye jaane ka ahel hai.
3. Jiski taqleed ki jaa rahi hai, iske qaul aur maslak ke khilaf daleel qaaem ho jaane ke baad bhi iske qaul ki taqleed karna. Is no'o aur pehli no'o mein farq ye hai ke pehli no'o mein lim par tamkan se qabt taqleed hai. Is no'o mein daleel aur hujjat ke zuhoor ke baad daleel aur ilm ki mukhalifat hai. (Elam al Muwaqqeen: V4 P168)

¹⁹ Surah Nahal: 43

Aur Hamne aapse Pehle Bhi Mard Hi (Nabi) Bheje The, Ham Unki Taraf Wahee Karte The, Lehaza Tum Ahle Zikr (ahle kitab) Se Poochlo Agar Tum Ilm Nahi Rakhte.²⁰

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ
الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Allah ka irshad hai:

Kya Logo'n Ke Liye Ye Ta'ajjub (ki baat) Hai Ke Hamne Unme Se Ek Aadmi Ki Taraf Wahee Bheji.²¹

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ

Allah ka irshad hai:

Aur Aapse Pehle Hamne Mard Hi (rasool banaakar) Bheje, Unki Taraf Ham Wahee Karte The (aur) Wo Bastiyo'n Ke Rehne Waalo'n Mein Se The.²²

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ

Agar farz kar liya jaae ke *Ahle Zikr Se Poochna* umoomiyat ka haamil hai, to phir bhi ye cheez waze hai ke sirf *Ahle Zikr* se poochne ka hukum diya gaya hai aur zikr se murad Kitabullah aur Muhammadur Rasool Allah ﷺ ki sunnat hai. In 2 ke alaawa kisi teesri cheez ka naam nahi. Aur mera khayal hai is amr kisi ko ikhtelaf nahi. Kyou'nke shariyat e mutahhera yaa to Allah Ta'ala ki taraf se hai jo Quran e Majeed ki surat mein hamare paas maujood hai. Yaa Rasool Allah ﷺ ki taraf se hai jo Quran e Majeed ki soorat mein hamare paas maujood hai.

Yaa Rasool Allah ﷺ ki taraf se hai aur ye hai sunnat e mutahhera. Teesri koi hasti aisee nahi jisko tashree ka haq haasil ho. Jab ye cheez tasleem karli gai, ke hame sirf Kitab o Sunnat ka ilm rakhne waalo'n se poochna chaahiye to ye ayat muqallideen ke haq mein nahi, balke unke khilaf daleel hai. Kyou'nke is ayat se murad ye hai ke wo Ahle Zikr se pooche'n aur inka jawab ye hoga. Allah Ta'ala ne is baare mein ye farmaya hai aur Rasool Allah ﷺ ka ye irshad hai. aur saail is jawab ke mutabiq amal kare'n, lekin muqallideen ke mauqaf aur istedlal ke khilaf hai. Muqallideen to is ayat e kareema se apne maslak e Taqleed aur rijaal ki aara se deen akhaz karne ke mazhab par daleel laate hain. Wo rijal se unki aara aur daleel talab nahi karte, yehi Taqleed hai. Isi binaa par wo Taqleed ki taareef is tarha karte hain.

Ghair ke qaul ko is par daleel talab kiye bahgiar qubool kar lena Taqleed kehlaata hai. Mas-ala e Taqleed ka lab e lubaab ye hai ke muqallid Kitabullah aur Rasool Allah ﷺ ki sunnat ke mutalliq sawal nahi karta. Balke wo apne Imam ke mazhab ke mutalliq poochta hai. Agar wo apne Imam ke mazhab aur raae se hat ka ye sawal kare ke Quran o Sunnat ka is baare mein kya hukum hai to wo muqallid nahi rahega. Is haqeeqat ko har muqallid tasleem karta hai aur kisi ko isse inkaar nahi.

Jab ye usool tae paagaya ke muqallid jab bhi ahle zikr se Kitab o Sunnat ke mutalliq sawal karega to wo muqallid nahi rahega. To aapko maloom hogaya ke ye cheez tasleem kar lene ke bawajood ke sawal kisi khaas cheez ke mutalliq nahi. Jis par siyaaq o sabaaq dalaalat karta hai. Balke Muqallideen ke za'am ke mutabiq tamaam umoor e shariyya ke mutalliq hai. Ye ayat muqallideen ka maqsad poora nahi karti.

²⁰ Surah Nahal: 43

²¹ Surah Yunus: 2

²² Surah Yusuf: 109

Muqallideen Ki Doosri Daleel

Zakhmi shakhs waali hadees mein Rasool Allah ﷺ ne farmaya:

Jab Inko Ilm Nahi Thaa to Inho'n Ne Kyou'n Naa
Poocha, Laa Ilmi Ka Ilaaj Poochna Hai.²³

الأسأ أو أذالم يعلموا إنما شفاء العي السؤال

Isi tarha mazdoor waali hadees mein aata hai ke ye mazdoor apne maalik ki biwi se zina kar baitha to iske baap ne kaha: Maine ahle ilm se is mas-ala ke mutalliq poocha hai, unho'n ne jawab diya ke mere bete ko 100 kodey lagaae jaae'nge aur is aurat ko sangsaar kiya jaaega.²⁴ Aur ye hadees saheeh hai.

Muqallideen is waaqea se ye istedlal karte hain ke us shakhs par apne se ziyada ilm rakhne waale ki taqleed karne ki wajah se nakeer nahi ki gai. Is liye Taqleed jaaez hai.

Jawab:

Zakhmi shakhs waali hadees mein Rasool Allah ﷺ ne inko ye hukum nahi diya thaa ke wo rijaal ki aara ke mutalliq sawal kare'n, balke unko ye hukum diya tha ke Quran o Sunnat ke saabit shuda sharai hukum ke mutalli pooche'n. Aapne inko mahez is binaa par badd-dua di thi ke unho'n ne baghair ilm ke fatwa diya tha. Aap ﷺ ke alfaz ye hain: Allah Ta'ala Inko Halaak Kare, Inho'n Ne Isko Qatal Kar Diya. Choo'nke unho'n ne apni raae se fatwa diya tha. Is liye ye hadees unke haq mein daleel nahi hai, balke unke khilaf hujjat hai. Ye hadees 2 umoor par mustamil hai.

Awwal: Rasool Allah ﷺ ne inko hidayat farmai ke wo is hukum ke mutalliq sawal kiya kare'n jo daleel se saabit ho.

Saani: Aap ﷺ ne is binaa par unki mazammat farmai ke unho'n ne apni raae par etemaad karte hue iske mutabiq fatwa diya aur ye haqeeqat har ahle ilm ko maloom hai ke "sawal karne" ka hukum agarche mutlaq hai. Taaham isse murad sirf ye hai ke sirf Aap ﷺ se poocha jaae yaa us shakhs se poocha jaae, jisne iska hukum Aap ﷺ se maloom kiya ho. Aur jaisa ke aapko sabeqa sutoor mein maloom ho chuka hai ke muqallid ko muqallid sirf usi waqt kaha jaata hai, jab wo kisi mas-ala ke hukum ki daleel nahi poochta. Agar wo daleel ka mutaalba karta hai to isey muqallid nahi kahaa jaa sakta. Ab is hadees se Taqleed ke jawaz par kaise istedlal kiya jaa sakta hai? kya koi aqalmand shakhs kisi cheez ke suboot mein koi aisee daleel pesh karega jo iski madad²⁵ ki bajae nafee karti ho. Jo iski sehat par daleel hone ki bajaae iske faasid hone par dalaalat karti ho.

Aye giroh e Muqallideen ham aapse sirf isi cheez ka mutaalba karte hain, jis par khud aap ki apni daleel dalaalat karti hai. Ham aap se sirf ye kehte hain ke aap ahle zikr se "Zikr" yaane Kitab o Sunnat ke mutalliq sawal kare'nge. Ke Rijal ki aara aur qeel o qaal ko chod kar Kitab o Sunnat par amal paera ho'n. Ham aapse yehi cheez kehte hain jo Rasool Allah ﷺ ne kahi thi, ke Aap pooch kyou'n nahi, kyou'nke aajiz o be-ilm ki shifaa to Quran o Sunnat ke

²³ Musnad Ahmad, Abu Dawood, Ibne Majah, Sunan Darmi, Bayhaqi, Haakim, Daraqutni, Ibne Majah, Ibne Khuzaima, Ibne Hibban aur Ibnul Jarood

²⁴ Is hadees ko taqreeban tamaam mohaddiseen ne Hazrat Abu Huraira رضى الله عنه aur Zaid bin Khalid رضى الله عنه ke hawaale se naqal kiya hai. Waaqea ki tafseel ye hai. E'eraab mein se ek shakhs ne Rasool Allah ﷺ ki khidmat mein hazir hokar arz ki: Yaa Rasool Allah ﷺ main aapko Khuda ki qasam dilaa kar kehta hu'n ke Aap ﷺ mere maamle mein Kitabullah ke mutabiq faisla keejiye. Iske mukhalif ne jo isse ziyada samajhdaar tha, kaha: Haa'n! Aap hamare darmiyan Kitabullah ke mutabiq faisla keejiye aur mujhe baat karne ki ijaazat deejiye. Aap ﷺ ne farmaya: Mera beta iske paas naukhar tha, wo uski biwi se zina kar baitha. Mujhe bataya gaya ke mere bete ko rajm kar diya jaaega. Maine us shakhs ko fidya mein 100 bakriya'n aur ek

laundi dedi, phir maine ahle ilm se poocha to unho'n ne mujhe batlaaya ke mere bete ko 100 kodey lege'nge aur isey 1 saal ke liye jilaa watan kar diya jaaega aur is aurat ko rajm kar diya jaaega. Rasool Allah ﷺ ne farmaya: Us zaat ki qasam jiske qabza e qudrat mein meri jaan hai, tumhare darmiyan Kitabullah ke mutabiq faisla karu'nga. Ye laundi aur bakriya'n tumhe'n lautaai jaati hain. Tere bete ko 100 kodey aur 1 saal ki jilaa watani. Aye Anees! Ka is aurat ke paas jaao, agar wo zina ka eteraaf karle to ise rajm kardo. Chunache is aurat ne eteraaf kar liya aur Rasool Allah ﷺ ne ise rajm karne ka hukum de diya.

Ajeeb baat hai ke muqallideen Taqleed par to is hadees se istedlal karte hain, magar jilaa watani ke zimn mein ise khabar e wahed keh kar radd kar dete hain.

²⁵ T: *I've used this word because in pdf file this word was not complete/misprint.

hukum ke mutalliq sawal karne mein hai. Iski shifa is sawal mein nahi ke falaa'n ki raae kya hai aur falaa'n ka mazhab kya hai. Agar aap isse mahez iski raae pooche'nge to fatwa dene waala aapko halaakat mein daal dega. Jaisa ke Rasool Allah ﷺ ne aise hi muftiyo'n ke mutalliq farmaya: Allah Ta'ala Inko Halaak Kare, Inho'n Ne Isko Qatal Kar Diya.

Rahaa mazdoor waale waaqe mein mazdoor ka sawal to usne ahle ilm Sahaba Ikram رضي الله عنهم se sirf Kitab o Sunnat ka hukm poocha tha. Usne unse unki apni raae ya apna mazhab nahi poocha tha aur ye haqeeqat har saheb e ilm ko maloom hai. Ham muqallid se sirf yehi mutaalba karte hain ke wo is mazdoor ke baap ki nahej par sawal kare aur jis cheez par aisee daleel qaaem ho, jo is alam e masool ne riwayat ki ho, isi ko raah e amal banaale. Magar haqeeqat ye hai ke muqallid apne dil mein ye tahiyya kiye hue hota hai ke wo apne imam ki riwayat poochne ki bajaee iski raae poochega. Tab muqallid ka ye istedlal iske haq mein daleel muhaiyya karne ki bajaee uske khilaf hujjat hai. Wallahul Musta-aan

Muqallideen Ki Teesri Daleel

Hazrat Abu Bakar Siddiq رضي الله عنه ne *Kalaalah* ke baare mein farmayat tha: Main is baare mein faisla karta hu'n agar ye saheeh hai to Allah Ta'ala ki taraf se hai, agar ghalat hai to meri apni taraf se aur shaitan ki taraf se hai. Allah Ta'ala isse baree hai, kalaala maiyyat ke bete aur baap ke siwa doosre wirsaa ko kaha jaata hai.

Hazrat Umar رضي الله عنه kaha karte the: Mujhe Abu Bakar رضي الله عنه ki mukhalifat karte hue Allah Ta'ala se hayaa aati hai. Ye baat bhis abit hai ke Hazrat Umar رضي الله عنه, Hazrat Abu Bakar رضي الله عنه se kaha karte the, hamari raae aapki raae ke taabe hai.

Ye baat bhi paaya sehat ko poh'nchi hui hai ke Hazrat Abdullah bin Masood رضي الله عنه, Hazrat Umar رضي الله عنه ki raae par amal kiya karte the.²⁶

Ye bhi saabit hai ke Imama She'ebi رحمته الله kaha karte the: Rasool Allah ﷺ ke 6 Sahaba Ikram رضي الله عنهم logo'n ko fatwa diya karte the, Abdullah bin Masood رضي الله عنه, Umar bin Khattab رضي الله عنه, Ali bin Abi Taalib رضي الله عنه, Zaid bin Saabit رضي الله عنه, Ubai bin Ka'ab رضي الله عنه aur Abu Musa al Asha'ari رضي الله عنه. Inse se 3 baaqi ke 3 ke muqable mein apne qaul ko chod diya karte the.

Abdullah bin Masood رضي الله عنه Hazrat Umar رضي الله عنه ke qaul ke muqable mein apna qaul chod dete the, Abu Musa Asha'ari رضي الله عنه Hazrat Ali رضي الله عنه ke muqable mein apni raae ko tark kar diya karte the. Aur Zaid bin Saabit رضي الله عنه Hazrat Ubai bin Ka'ab رضي الله عنه ke qaul ke saamne apne qaul se rujoo kar liya karte the.²⁷

Jawab:

Ye jo Hazrat Umar رضي الله عنه ke baare mein riwayat kiya jaata hai ke unhe'n Hazrat Abu Bakar رضي الله عنه ki mukhalifat karte hue sharam aati thi, iske saath saath unko ye bhi eteraf tha ke Hazrat Abu Bakar رضي الله عنه se khataa ka imkan hai. Nez ye ke Hazrat Abu Bakar رضي الله عنه ki tamaam baate'n sawab par mabni aur khataa se mamoon nahi hain.

Agarche hamare is daawa par koi zaahiri suboot nahi hai, taaham is par wo riwayat dalaalat karti hain jo Hazrat Umar رضي الله عنه ke baare mein marwi hain ke unho'n ne bohot se masael mein Hazrat Abu Bakar رضي الله عنه se ikhtelaf ka izhaar kiya hai.²⁸ Masalan:

1. Ahle Irteadaad ke qaidiyo'n ke baare mein Hazrat Umar رضي الله عنه ne Hazrat Abu Bakar رضي الله عنه ki raae se ikhtelaf hai.
2. Maftooha arzi ki taqseem ke zimn mein Hazrat Umar رضي الله عنه ne Hazrat Abu Bakar رضي الله عنه se ikhtelaf kiya. Hazrat Umar رضي الله عنه ki raae thi ke in zameeno'n ko taqseem naa kiya jaae.
3. Wazaaef ke silsile mein Hazrat Abu Bakar رضي الله عنه ki Hazrat Umar رضي الله عنه ne mukhalifat ki. Hazrat Abu Bakar رضي الله عنه wazaaef ke baare mein tamaam musalmano mein masawaat ke qaael the. Magar Hazrat Umar رضي الله عنه unke darmiyan mufaazelat ke qaael the.
4. Janasheeni ke baare mein Hazrat Umar رضي الله عنه ne Hazrat Abu Bakar رضي الله عنه ke tarz e amal se mukhtalif tarz e amal ikhteyar kiya. Hazrat Abu Bakar رضي الله عنه ne Hazrat Umar رضي الله عنه ko apna janasheen muqarrar kiya. Magar Hazrat Umar رضي الله عنه ne apni wafat par kisi ek shakhs ko apna janasheen muqarrar karne ki bajae is maamle ko shoora par chod diya aur kaha: Agar main kisi ko apna janasheen muqarrar karta hu'n to Hazrat Abu Bakar رضي الله عنه ne bhi apna janasheen muqarrar kiya tha aur agar janasheen muqarrar nahi karta to Rasool Allah ﷺ ne bhi

²⁶ Ibne Hazam رحمته الله raqam taraz hain ke ye baat bilkul ghalat hai, kyon'unke Hazrat Umar رضي الله عنه aur Hazrat Abdullah bin Masood رضي الله عنه ke ikhtelafaat mashoor hain (Al Ahkam Fee Usool al Ahkam: P1037) Iske baad Ibne Hajar رحمته الله ne chand ikhtelafaat naqal bhi kiye hain.

²⁷ Ibne Hazam رحمته الله kehte hain ke is asar ki sanad mein Jabir Jo'ofi hai, jo Kazzab hai. Lehaza is asar se istedlal karna saheeh nahi (Al Ahkam Fee Usool al Ahkam: P1044)

²⁸ In tamaam ikhtelafaat ko Ibne Hazam ne Al Ahkam Fee Usool al Ahkam: P1042 par naqal kiya hai

apna janasheen muqarrar nahi farmaya tha. Abdullah bin Umar رضي الله عنه kehte hain: Jab Hazrat Umar رضي الله عنه ne Rasool Allah ﷺ ka zikar kiya to mujhe yaqeen ho gaya ke wo Aap ﷺ ke barabar kisi ko khada nahi kare'nge aur wo kisi ko apni janasheen muqarrar nahi kare'nge.

5. Hazrat Umar رضي الله عنه wiraasat mein bhaiyo'n ki ma'aiyyat mein daada ke hisse ke baare mein bhi Hazrat Abu Bakar رضي الله عنه se ikhtelaf kiya.

Agar Hazrat Umar رضي الله عنه ke qaul: Mujhe kalaala ke mas-ala mein Hazrat Abu Bakar رضي الله عنه ki mukhalifat karte hue haya aati hai. se murad wohi hai jo wo lete hain to iski matnaqiz²⁹ wo tamaam riwayat hain. Jin mein nihayat sehat ke saath saabit hai ke unho'n ne Hazrat Abu Bakar رضي الله عنه se ikhtelaf kiya. Hazrat Umar رضي الله عنه ke is ikhtelaf ke baare mein hamara bhi wohi jawab hai.

Iski tauzeeh is tarha hai ke jab Muqallideen kehte hain ke in masael mein Hazrat Abdullah bin Masood رضي الله عنه ne ijtehaad kiya jo Hazrat Abu Bakar Siddiq رضي الله عنه ke ijtehaad ke khilaf tha. To hamara jawab bhi yehi hai ke is mas-ala mein Hazrat Umar Farooq رضي الله عنه ne Hazrat Abu Bakar Siddiq رضي الله عنه ki muwafqat ki. Kyounke inka ijtehaad Hazrat Abu Bakar Siddiq رضي الله عنه ke ijtehaad ke muafiq tha. Ye muafaqat Taqleed par mabni nahi thi. Nez ye bhi saabit hai ke Hazrat Umar Farooq رضي الله عنه ne apni wafat ke waqt is baat ka eteraaf karte hue ke wo kalaala ke mas-ala ko samajh nahi sakey. Iqraar kiya ke unho'n ne kalaala mein koi faisla nahi kiya. Agar ye muafaqat Taqleed ki binaa par hoti hai to wo kabhi ye iqraar naa karte ke wo kalaala ke baare mein koi faisla nahi kar paae aur wo kabhi ye eteraf naa karte ke unhe'n is mas-ala ki samajh nahi aai.

Important Note³⁰

Ham tumhare maal maweshi aur hathiyar cheen le'nge. Hamne jo kuch tumse cheena hai wo maal e ghaneemat hoga aur jo kuch tumne hamse cheena hai ise waapas lautaoge. Tum hamare maqtulo'n ki diyyat adaa karoge. Tumhare maqtool Jahannam wisaal hue, ham unki diyyat adaa nahi kare'nge. Tum aise log bankar rahoge, jo mute'e e farman aur riaaya ban kar rehte hain. Yaha'n tak ke Allah Ta'ala, Khalifa e Rasool aur muhajireen par aisa amr zaahir karde jo tumhare uzar ko saheeh saabit kar sakey. Hazrat Abu Bakar Siddiq رضي الله عنه ne ye cheez shoora ke saamne pesh ki.

Hazrat Umar Farooq رضي الله عنه ne uth kar kaha: Aapne apni raae ka izhaar kiya hai. Ab ham aapke saamne apni aara ka izhaar kare'nge. Aapne jo jilaa watan karne waali jung aur ruswa karne waali sulah ka zikar kiya hai, ye aapne bohut acchi baat ki hai. Aapne jo kaha hai ke tum hamare maqtulo'n ki diyyat adaa karoge aur tumhare maqtool Jahannam raseed hue. Hamare shohada ne Allah Ta'ala ki raah mein jihad kiya aur Allah Ta'ala ki raah mein jam e shahaadat nosh kiya aur Allah Ta'ala ke zimme inka ajar hai. Tamaam musalmano ne Hazrat Umar رضي الله عنه ki taa'eed³¹ ki.

Ye hadees to unke mauqif ko radd karti hai, kyou'nke hadees se zahir hota hai ke Hazrat Umar Farooq رضي الله عنه ne Hazrat Abu Bakar Siddiq رضي الله عنه ke faisle ke kuch hisse se ittefaq kiya aur kuch hisse se ikhtelaf kiya. Hadees ki baaz riwayat mein ye alfaz bhi warid hain. Aap aapni raae ka izhaar kar diya. Hamari raae aapki raae ke taabe hai. Isme koi shak nahi ke Hazrat Abu Bakar Siddiq رضي الله عنه ke tamaam faisle yaa iske kuch hisse se ittefaq karna kisi tarha bhi Taqleed nahi. Balke Hazrat Abu Bakar Siddiq رضي الله عنه ne Banu Asad aur Ghatafaan ke baare mein jis raae ka izhaar kiya tha. Hazrat Umar Farooq رضي الله عنه ne isko sawab qaraar diya. Is mauqaf ko Taqleed nahi kaha jaata.

²⁹ T: Mukhalif, Ulta, Bar-aks, Khilaaf

³⁰ Page 32 & 33 are missing in PDF Page 33 and further are below

³¹ Neel ul Autaar: V7 P28, ba hawaala Bukhari Mustakhraj Barqaani; Bayhaqi

Nez basa auqaat ye bhi hota hai ke ameer ki ataa-at mein ikhlaas ke maqsad se iski raae se ikhtelaf hone ke bawajood sukoot ikhteyar kiya jaata hai. Kyou’nke Rasool Allah ﷺ ne ataa-at e ameer ki taakeed farmai hai aur isse ikhtelaf karne se mana kiya hai. Albatta ye ataa-at e ameer tadbeer e jung waghaira mein hai. Masael e deen mein nahi aur agar Hazrat Umar Farooq رضي الله عنه ne kuch hisse se ittefaq kiya hai, to wo talab e itteba ki khatir.

Biljumla jo koi jawaz e taqleed ke mas-ala mein is qism ki ahadees se istedlal karta hai iska istedlal bechaare Muqallideen ke liye mahez tasalli hai. Jo unke liye faaedamand nahi.

Muqallideen Ki Paachwee’n Daleel

Taqleed ke qaeleen ye daleel bhi dete hain ke Hazrat Abdullah bin Masood رضي الله عنه ne Hazrat Umar Farooq رضي الله عنه ke qaul ki muafaqat ki aur isey ikhteyar kar liya aur unho’n ne in 6 Sahaba Ikram رضي الله عنهم ka zikar bhi kiya hai, jin mein kuch apni raae ko chod kar doosre ki raae ko ikhteyar kar liya karte the.

Jawab:

Ye koi nai aur tajjub ki baat nahi. Aksar umoor mein ek saheb e ilm ko doosre saheb e ilm se ittefaq hota hai. Bohot kam masael aise hote hain jin mein wo ek doosre se ikhtelaf karte hain. Khaas taur par jabke ijtehaad ke aala maraabit par faaez ho’n. Tab unme ikhtelaf bohot hi kam paaya jaata hai.

Nez ahle ilm zikar karte hain ke Hazrat Abdullah bin Masood رضي الله عنه ne 100 ke lag-bhag masael mein Hazrat Umar Farooq رضي الله عنه se ikhtelaf kiya hai. Sirf 4 mas-ale aise hain jin mein unho’n ne ittefaq kiya hai. Ab bataaiye ke isme Taqleed kaha’n hai? Aur is qism ke aqwaal se istedla karna kaha’n tak durust hai! Yehi haqeeqat deegar 6 Sahaba Ikram رضي الله عنهم ke ek doosre ke qaul ki taraf rujoo karne ki hai. Isko muafaqat kaha jaaega. Ye Taqleed nahi hai. Sahaba Ikram رضي الله عنهم ko jab kisi sunnat ka ilm ho jaata tha to wo ise kisi ke qaul ke muqable mein tark nahi karte the. Khwah kitna hi badaa kyou’n naa ho.

Balke wo sunnat ko nihayat mazbooti se pakad lete the. Aur rijaal ki aara ko uthaa kar diwaar par phaink dete the. Isme in Muqallideen ke liye kaha daleel hai, jo apne imam ki raae ke muqable mein Quran o Sunnat ki taraf bhi iltefat nahi karte. Wo apne imam ke qaul ki hargiz mukhalifat nahi karte. Khwah iske muqable mein sunnat e mutawaterah kyou’n naaho. Nez Sahaba Ikram رضي الله عنهم ka apni rae ko chod kar deegar Sahaba Ikram رضي الله عنهم ki tarar rujoo karna ziyada tar raae mein nahi, balke riwayat mein hota tha. Kyou’nke kisi wajah se is Sahabi ko is riwayat ka ziyada ilm hota tha, jiski taraf rujoo kiya jaata tha.

Jo log Sahaba Ikram رضي الله عنهم ke ahwaal se ma’arefat rakhte hain wo is haqeeqat ko khoob jaante hain. Rahi mujarrad³² aara jo mabni bar-khata hain. Akaabir Sahaba Ikram رضي الله عنهم ne unki itteba se mana kiya hai. Aur aise hi itteba se nafarat dilaai hai jaisa ke iska kuch bayan *In Sha Allah* aainda sutoor mein aage. Sahaba Ikram رضي الله عنهم sirf us waqt raae ki taraf rujoo kiya karte the, jab unhe’n Quran o Sunnat se koi daleel naa milti. Pesh aane waale mas-ala mein waqt ki tangi ki binaa par aapas mein mashwara aur talab o justaju ke baghair koi faisla naa kar paate. Iske bawajood wo raae se faisla karte waqt bohot ghabraate the. Wo jamat ki raae ke muqable mein apne tararrud ko pasand nahi karte the. Ek dafa Abu Obaida al Salmani رضي الله عنه ne Hazrat Ali رضي الله عنه se arz ki: Jamat ki ma’aiyat mein aapki raae hame’n aapki munfarid raae ziyada mehboob hai.

³² T: Akela, Tanha

Muqallideen Ki Chatthi (6th) Daleel

Taqleed ke qaeleen Rasool Allah ﷺ ki is hadees se bhi istedlal karte hain. Jo Abu Dawood, Tirmizi aur Ibne Majah mein Hazrat Ibraaz bin Saariya ؓ ke hawaale se saheeh sanad ke saath karte hain ke Rasool Allah ﷺ ne farmaya: Tum mere baad meri sunnat aur mere hidayat yaafta khulafa e rashedeen ki sunnat ko lazim pakdo.

Nez wo is saheeh hadees se bhi istedlal karte hain jisey ashaab e sunan ne Huzaifa bin Yamaan ؓ ke waste se riwayat kiya hai. Rasool Allah ﷺ ne farmaya: Mere baad Hazrat Abu Bakar Siddiq ؓ aur Hazrat Umar Farooq ؓ ki iqteda karo.

Jawab:

Rasool Allah ﷺ ke baad khulafa e rashedeen ki sunnat par amal karna Aap ﷺ ke hukum ki binaa par hai. Khulafa e Rashedeen ke amal ko ikhteyar karna aur unke fe'l فعل ki iqteda karna mahez is binaa par hai ke Rasool Allah ﷺ ne Khulafa e Rashedeen ؓ ki sunnat ko ikhteyar karne aur Hazrat Umar Farooq ؓ ke fe'l فعل ki iqteda ka hukum diya hai. Aap ﷺ ne poori ummat mein se kisi aalim ke fe'l فعل ko sunnat banana aur is par amal karne ka hukum nahi diya aur naa mujtahideen e ummat mein se kisi mujtahid ki raae ki paerwee ka hukum diya hai. Haasil e bahes ye hai ke ham Hazrat Abu Bakar Siddiq ؓ aur Hazrat Umar Farooq ؓ ki iqteda aur deegar Khulafa e Rashedeen ؓ ki sunnat ki paerwee sirf Rasool Allah ﷺ ki ataa-at mein karte hain. Lehaza ye baat saheeh nahi ke aap is cheez se jisme nass warid hui hai. Is cheez par istedlal kare'n, jisme nass warid nahi hui.

Kya aap samajhte hain ke Rasool Allah ﷺ ne ye farmaya: Tum mere baad Abu Hanifa ؒ, Shafai ؒ, Maalik ؒ aur Ahmad bin Hambal ؒ ki sunnat ko laazim pakdo?

Agar aap ye kehte hain ke ham aimma e mazaahib ko in Khulafa e Rashedeen ؓ par qiyaas karte hain to iska jawab ye hai ke SubhanAllah! Aap is muqam e buland par kaise poho'nch sakte hain. Rasool Allah ﷺ ne Khulafa e Rashedeen ؓ aur unki sunnat ke itteba ko kisi aise amr ekhaas ki wajah se khud apni itteba qaraar diya hai, jo unke alaawa kisi aur mein muntaqil nahi ho sakta. Agar Khulafa e Rashedeen ؓ ke saath deegar logo'n ka ilhaaq jaaez hai. To sohbat e rasool aur ilm mein inka ilhaaq aise logo'n par muqaddam hota, jo kisi bhi khoobi mein unse ishtarak nahi rakhte hain. Balke unme aur aise logo'n mein wohi nisbat hoti jo suraiyya aur tahtus suraa mein hoti hai.

Agar ye ausaaf aur ye khoobiya'n sirf Khulafa e Rashedeen ؓ hi tak mehdood naa hotee'n to Rasool Allah ﷺ tamaam Sahaba Ikram ؓ mein se sirf Khulafa e Rashedeen ؓ ko isse makhsoos naa karte. In heelo'n, bahaano'n ko chod kar jin se insaaf ibaa³³ karta hai. Kaash aap is daleel ki binaa par Khulafa e Rashedeen ؓ hi ki Taqleed karte yaa aap unke in aqwaal hi ki Taqleed karte.

Jo aapke aimma ke qaul ke mutabiq sehat se manqool hain. Lekin aapne ye bhi naa kiya aur aqwaal ko utha kar diwaar ke paar phaink diya, jo aapke imam ki raae ke khilaf the. Is khuli haqeeqat ka inkaar sirf wohi shakhs kar sakta hai jiska dil enaad aur dushmani se labrez hai. Balke aapne to apne muttabeu ke qaul ke muqable mein Kitabullah ki sareeh nusoos aur Sunan e Mutawaatir ko bhi thukradiya. Aye Ahle Taqleed! Agar aapko is haqeeqat ka inkaar hai to ye hain aapki kitabe'n hame'n bataiye ke aap kaunse ulama ki itteba karte hain. Taa-ke ham bhi in kitabo'n mein se in haqaaeq ko aapke saamne laae'n jinka hamne zikar kiya hai.

³³ T: Inkaar, Nafrat, Parhez, Ikhtelaf, Nafarmani

Muqallideen Ki Saatwee'n Daleel:

Taqleed ke qaeleen Rasool Allah ﷺ ke is qaul se bhi istedlal karte hain. Aap ﷺ ne farmaya: Mere Sahaba sitaaro'n ki maanind hain. Inme se jiski bhi paerwee karoge hidaayat paaoge.

Jawab:

Ye hadees mutaddid sanado'n se Hazrat Jabir رضي الله عنه aur Hazrat Abdullah bin Umar رضي الله عنه se riwayat ki gai hai. Magar aimma e jarah o ta'adeel ne tasreeh ki hai ke ye hadees kisi sanad se saheeh nahi. Balke ye hadees Rasool Allah ﷺ se saabit hi nahi. Is par ulama e hadees ne kaafi washaani bahes ki hai. Jo koi iski sanad par bahes ka mutalea karna chaahta hai aur in sanado'n ke zoaf ki wujuhaat maloom karna chaahta hai to ye maqsad is fan par kisi kitab ke mutalea se haasil ho sakta hai.³⁴

Biljumla is hadees se hujjat qaaem nahi hoti aur agar isse hujjat qaaem bhi hoti ho tab bhi ye aapko koi faeda nahi de sakti. Kyou'nke ye hadees to Sahaba Ikram رضي الله عنهم ki manqebat ki mutzamin hai. Jo kisi ghar sahabi mein nahi paai jaa sakti. Aap isse kya chaahte hain. Agar aap ke muttabeu Sahaba Ikram رضي الله عنهم mein शामिल nahi to is baat ko chod de'n. Jisme aapke liye koi daleel nahi aur is kalaam ko chod de'n. Jo Khair ul Quroon ke manaaqib par mushtamil hai aur aap jis cheez ke darpe hain.

Uske liye koi aur daleel laae'n. Agar ye hadees saheeh hai to ye hadees sirf Sahaba Ikram رضي الله عنهم ke aqwaal ko ikhteyar karne par dalaalat karti hai aur wo bhi sirf is liye ke Rasool Allah ﷺ ne hame irshad farmaya hai ke Sahaba Ikram رضي الله عنهم mein se kisi ki iqtada ziyada qareen e hidaayat hai. Hamne to sirf Rasool Allah ﷺ ke irshad ki tameel aur Aap ﷺ ke qaul par amal kiya hai. Agar Aap ﷺ ne Sahaba Ikram رضي الله عنهم ki sunnat ko mahel e iqtada qaraar diya hai to iska suboot bhi to sunnat hi se milta hai. Aur is surat mein bhi ham Rasool Allah ﷺ ke qaul hi par amal karte hain. Aur ye Aap ﷺ ke alaawa kisi aur ki taqleed nahi hai. Hamne Allah Ta'ala ka irshad suna hai.

Aur Allah Ke Rasool Tumhe'n Jo Kuch De To Wo Lelo
Aur Jisse Mana Karde To Usey Chod Do. ³⁵

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

Hamne Allah Ta'ala ka ye irshad bhi suna

Aap Keh Deejiye: Agar Tum Allah Se Mohabbat Karte
Ho To Meri Paerwee Karo, Allah Tumse Mohabbat
Karega Aur Tumhare Gunah Bakhsh Dega. ³⁶

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ.

Aur Sahaba Ikram رضي الله عنهم ki iqtada ka hukum bhi in jumla umoor mein शामिल hai. Jo Aap ﷺ ne hame ataa kiye hain, is par hamne amal kiya aur uski hamne itteba ki. Hamne Aap ﷺ ke siwa kisi aur ki itteba nahi ki. Ham Rasool Allah ﷺ ke siwa kisi ke mohtaaaj nahi. Agar aap log qiyas ke zariye apne aimma mein is qism ki khoobiyo'n ko saabit karna chaahte hain jo Sahaba Ikram رضي الله عنهم mein thee'n to aapke is iftra³⁷ se ziyada tajjub khez koi cheez nahi.

³⁴ Imam Ibne Hazam رحمته الله is hadees ko Ali bin Umar bin Ahmad ad Dar e qutni, Sana al Qaazi Ahmad Kamil bin Kamil Khalf Sana Abdullah bin Rooh, Sana Salam bin Sulaiman Sana al Haaris bin Ghaiseen A'an Al A'amash A'an Abi Sufiyan A'an Jabir ki sanad se riwayat karnke ke baad likhte hain: Abu Sufiyan za'eeif hai, Haris bin Ghaiseen Abu Wahab Saqafi hai, Salam bin Sualaiman mauzoo ahadees riwayat karta hai. Bila-shubha ye hadees bhi mauzoo hai. (Al Ahkam Fee Usool al Ahkam: P1054)

Ibne Abdul Barr رحمته الله ne is ma'ane mein ek hadees apni sanad se Abdullah bin Umar رضي الله عنه se riwayat ki hai. Is hadees mein 2 raawi matrook aur ek raawi majhool hai (al Ahkam Fee Usool al Ahkam: P1057) Bazaar kehte hain, Rasool Allah ﷺ se iski nisbat saheeh nahi. (al Ahkam Fee Usool al Ahkam: P1057)

³⁵ Surah Hashar: 7

³⁶ Surah Aale Imran: 31

³⁷ T: Tohmat, Bohtan, Jhoota Ilzam

Muqallideen Ki Aathwee'n Daleel:

I hadees ka jawab isi qism ka hai, jisse ahle taqleed apne maslak par istedlal karte hain. Hazrat Maaz bin Jabal رضي الله عنه ne apni faut shuda namaz ki qaza ko muakkhar karke Imam ke saath shamil hue to Rasool Allah ﷺ ne farmaya: Maaz رضي الله عنه ne tumhare liye ek sunnat muqarrar kardi hai.³⁸

Jawab:

Aap par ye haqeeqat makhfi nahi honi chaahiye ke Hazrat Moaz bin Jabal رضي الله عنه ka **fe'l** فعل mujarrad Maaz ka **fe'l** فعل hone ki binaa par sunnat qaraar nahi diya gaya. Balke is binaa par sunnat hai ke Rasool Allah ﷺ ne ise sunnat qaraar diya hai. Hazrat Moaz bin Jabal رضي الله عنه to goya asbaat e sunnat ka sabab bane. Warna Hazrat Moaz bin Jabal رضي الله عنه ka **fe'l** فعل Rasool Allah ﷺ se asbat ke baghair sunnat ban hi nahi sakta tha. Ye makhfi amr nahi, ek waazeh haqeeqat hai ke hamne Rasool Allah ﷺ ke irshad: Mere sahaba sitaro'n ki maanind hain.

Se istedlal ke baare mein jo jawab diya haiwohi jawab Hazrat Moaz bin Jabal رضي الله عنه ke qaul ke baare mein hai jo Sahaba Ikram رضي الله عنهم ke wasf mein warid hai. Aap unka haq pechaaniye unke tareeqe par gamzan rahiye. Kyou'nke wo sab raah e raast par the.

Hamare paas ek aur jawab bhi hai. Jo in teeno'n ahadees yaane "Tum mere baad meri sunnat aur mere hidayat yaafta Khulafa e Rashedeen رضي الله عنهم ki sunnat ko lazim pakdo". "Mere baad Hazrat Abu Bakar Siddiq رضي الله عنه aur Hazrat Umar Farooq رضي الله عنه ki iqtada karo". "Mere sahaba sitaro'n ki maanind hain" aur Hazrat Abdullah bin Masood رضي الله عنه ke qaul se istedlal ke jawab par mushtamil hai. Sahaba Ikram رضي الله عنهم ki iqtada aur unke amal ko sunnat banaane se murad ye hai ke iqtada karne waale log wohi kaam kare'n jo Sahaba Ikram رضي الله عنهم kiya karte the. Aur Sahaba Ikram رضي الله عنهم ka koi qaul o **fe'l** فعل aisa nhi tha jo Rasool Allah ﷺ ke qaul o **fe'l** فعل ki muafaqat mein naa ho.

Is surat mein Sahaba Ikram رضي الله عنهم ki iqtada Aap ﷺ ki iqtada hogi aur Sahaba Ikram رضي الله عنهم ki sunnat par amal karna Aap ﷺ ki sunnat par amal karna hoga. Aap ﷺ ka irshad to Sahaba Ikram رضي الله عنهم ki ehmiyat ujaagar karne ke liye hai. Kyou'nke Sahaba Ikram رضي الله عنهم hi Aap ﷺ ki taraf se shariyat ko aagey poh'nchaane waale hain. Sahaba Ikram رضي الله عنهم hi baad mein aane waale logo'n ki taraf jo ahkam e shariyat muntaqil karne waale hain. Fel agarche Sahaba Ikram رضي الله عنهم ka hai, magar wo Rasool Allah ﷺ ke **fe'l** فعل ki riwayat ke turq par hai. Jaise tahaarat, namaz aur hajj waghaira ke af-aal hain.

Sahaba Ikram رضي الله عنهم in af-aal mein ek raawi ki haisiyat rakhte hain, har-chand ke ye af-aal Sahaba Ikram رضي الله عنهم ki zaat ke saath qaaem hone ki wajah se unki taraf mansoob hain. Magar dar-haqeeqat ye af-aal Rasool Allah ﷺ ki sunnat ki taraf raje hain. Tab unki itteba Aap ﷺ ki itteba hai aur unke qaul o **fe'l** فعل ko sunnat banana Aap ﷺ ki sunnat ki pariwee karna hai. Agar Aap ﷺ par ye haqeeqat makhfi hai to ibadaat ke baare mein Khulafa e Rashedeen رضي الله عنهم aur Akaabir Sahaba رضي الله عنهم ke **fe'l** فعل par ghaur kare'n, aapko maloom hoga ke ye tamaam tar Rasool Allah ﷺ ke **fe'l** فعل ki riwayat hai.

Jab unme kisi cheez ke ber mein ikhtelaf paaya jaata hai to ye raae k iqtelaf ki wajah se nahi, balke riwayat ke ikhtelaf ki wajah se hai. Aap bohut hi kam paae'nge ke unke af-aal mahez raae ki buniyad par saadir hote ho'n.

³⁸ Is hadees ki sanad Saheeh nahi hai (Al Ahkam Fee Usool al Ahkam: P1055)

Balke af-aal e ta'abbud mein to ye cheez hargiz nahi milegi. Is amr se har wo shakhs waqif hai jo Sahaba Ikram رضي الله عنهم ke ahwaal jaanta hai.

Is pas manzar mein hadees ka ma'ane ye hua ke Rasool Allah ﷺ ne Sahaba Ikram رضي الله عنهم se farmaya ke wo Aap ﷺ ki jis sunnat ka mushaheda Khulafa e Rashedeen رضي الله عنهم mein karte hain. Iski iqteda kare'n, kyou'nke wo Aap ﷺ ki taraf se poh'nchaane waale hain. Aap ﷺ ki sunnat ki ma'arefat rakhte hain aur Aap ﷺ ki sunnat ki itteba karte hain. Lehaza har qaul o fe'l فعل jo Khulafa e Rashedeen رضي الله عنهم se saadir hota hai wo dar-haqeeqat Rasool Allah ﷺ ke qaul o fe'l فعل ki tarjumani hai. Yehi wajah hai ke akaabir sahaba رضي الله عنهم ki ek jamat se raae ki mazammat nihayat sehat ke saath marwi hai. Sahaba Ikram رضي الله عنهم apni raae ki bajae sirf sunnat ki taraf logo'n ki rehnumaai karte hain. Ye cheez bohot maroof hai, Sahaba Ikram رضي الله عنهم ke ahwaal ki ma'arefat rakhne waale par ye cheez makhfi nahi.

Unki taraf jo ijtehaad mansoob hain aur ahle ilm ne in Ijtehaad ko raae qaraar diya hai. Agar in par ghaur kiya jaaye to maloom hoga ke wo Kitab o Sunnat se bahar nahi. Is par sunnat yaa to saraahat ke saath dalaalat karti hai yaa is par sunnat ka ishaara maujood hota hai.

Kabhi kabhi unke Ijtehaad par raae ka guman guzarta hai, magar us shakhs ke liye ye guman bhi khatam ho jaata jo is par acchi tarha ghaur karta hai aur jab kabhi nadir taur par kisi Sahabi mein aisa paaya bhi gaya hai to aapne dekha hoga ke wo Sahabi isse tangi mehsoos karte hain aur is baat ki tasreeh kar dete hain ke ye unki apni raae hai aur agar ye khata hai to iski khata se Allah Ta'ala bari uz zimma hai.

Wo khataa ko apne nafs aur shaitan se mansoob karte hain aur sawab ki nisbat Allah Ta'ala ki taraf karte hain. Jaisa ke Kalaala ki tafseer mein Hazrat Abu Bakar Siddiq رضي الله عنه ka mauqaf saabeqa sutoor mein guzar chuka hai. Aur jaisa ke wiraasat mein daada ke hiss ke baare mein Hazrat Abu Bakar Siddiq رضي الله عنه aur baaz deegar Sahaba Ikram رضي الله عنهم se marwi hai aur jaisa ke فَاَكْبَهُ وَأَبَا ki tafseer mein Hazrat Umar Farooq رضي الله عنه ka qaul mashoor hai. Ye bohot nafees bahes hai isme acchi tarha ghaur o tadabbur kare'n. Isme aapko bohot faeda hoga.

Muqallideen Ki Nawee'n Daleel:

Taqleed ke qaeleen Taqleed ke jawaz mein Quran e Majeed is ayat se bhi istedlal karte hain. Allah Ta'ala irshad farmata hai.

Tum Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool Ki
Aur Un Logo'n Ki Jo Tum Mein Se Saaheb e Amr
Ho'n.³⁹

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ

Wo is ayat e kareema se istedlal karte hue kehte hain ke ulil amr se murad ulama hai aur yaha'n ataa-at se murad unke fatwo'n ki Taqleed hai.

Jawab:

Ulil Amr ki tafseer mein mufasssereen ke 2 qaul hain.

Awwal: Ulil Amr se muraad omara hain

Saani: Ulil Amr se muraad ahle ilm hain.

Is ayat se dono giroho'n ki muraad mumtana'a⁴⁰ nahi hai. Magar is ayat se Muqallideen apne maqsood par kyou'n-kar istedlal kar sakte hain. Kyou'nke Omara aur Ulama ki ataa-at sirf isi surat mein wajib hai, jab wo shariyat ke mutabiq Allah ki ataa-at ka hukum de'n. Warna Rasool Allah ﷺ se saabit hai "Khalid Ki Nafarmani Mein Kisi Makhlooq Ki Ataa-at Jaaez Nahi".

Nez Ulama e Ikram ne logo'n ko apni taqleed se mana kiya hai. Jaisa ke aainda safhaat mein Taqleed ki mumneat mein Aaimma Arba aur deegar ulama ke aqwaal ka zikar aaega. Tark e Taqleed dar-haqeeqat ulama ki ataa-at hai. Ba farz e muhaal agar kuch ulama logo'n ko Taqleed ki dawat dete hain aur isme logo'n ko targheeb dilate hain to Rasool Allah ﷺ ki hadees ke mutabiq ye ma'asiyat ki taraf rehnumai hai. Kyou'nke jo ulama awaam un naas ko jo naa Dalaael samajh sakte hain aur naa sawab ki ma'arefat rakhte hain Taqleed se tamassuk⁴¹ ki taraf dawat dete hain goya wo in ko ulama e mutabawwe'en⁴² ki aara ki wastaat se Kitab o Sunnat par amal ko tark karne ki dawat dete hain.

Jis cheez par in ulama mutabawwe'en ne amal kiya. Unho'n ne bhi isi par amal kiya, jis cheez par in ulama ne amal nahi kiya. Unho'n ne bhi ise chod diya aur Kitab o Sunnat ki kisi daleel ki taraf iltefaat kiya naa balke unke nazdeek to Taqleed ke liye shart hai ke muqallid apne imam ki riwayat ko chod kar iski raae par amal kare. Apne imam se Kitab o Sunnat ki kisi daleel ka mutaalba naa kare warna wo daera e taqleed se kharij ho jaaega. Kyou'nke usne daleel aur hujjat ka mutaalba kar liya hai.

³⁹ Surah Nisa: 59

⁴⁰ T: Baaz Rakha Gaya, Roka Gaya

⁴¹ T: Giraft, Pakad

⁴² T: Pariwee Kiya Gaya (Jinki Paerwee Kee Gaee)

Ulil Amr Ki Ataa-at Ki Haqeeqat

Ulil Amr ki ataa-at umoor e harb⁴³ waghaira mein wajib hai. Tadabeer e harb mein unke mashwaro'n se istefada tadabeer e moaash jalab e musaaleh aur daf'e mafaasid mein unki aara par amal laazim hai. Baeed nahi ke ye ataa-at in umoor ke mutalliq ho jo shariyat mein shumar nahi hote. Kyou'nke agar isse murad in umoor mein ataa-at hoti jin ko Allah aur Rasool ﷺ ne shariyat qaraar diya hai. To ye cheez أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ke tahat aachuki hai. Aur ye bhi baeed nahi ke isse murad wo umoor hain jin ko Allah aur Rasool ne shariyat qaraar diya hai. Masalan wajebaat e mukhaiyyara aur wajebaat e kifaaya waghaira yaa wo baaz ashkhaas par wajebaat e kifaaya mein dukhool laazim karte hain isse ye cheez laazim aati hai ke ye amr sharai hai. Jisme ataa-at Ulil Amr wajib hai.

Bil jumla ayat e kareema mein jis ataa-at ulil amr ka zikar aaya hai, ye wohi ataa-at e ameer hai jo ahadees e mutawaterah se saabit hai ye ataa-at ameer is shart ke saath mashroot hai ke wo Allah Ta'ala ki ma'asiyat ka hukum nahi deta. Yaa mamoor ki nazar mein ye hukum waazeh kufr nahi. Tab maloom hua ke ye ahadees Quran e Majeed ki is ayat ki tafseer karti hain. Ye cheez kisi tarha bhi taqleed ke zumre mein nahi aati. Balke is ayat mein un logo'n ko omara ki ataa-at ki taakeed hai. Jin par umoor e harb, ma'amelat e siyasat aur halab e musaaleh ke baare mein be-amali aur jahalat ghalib hai. Rahe khaalis umoor e sharaiya to Kitab o Sunnat ne unse mustaghna kar diya hai.

Aapko maloom hona chaahiye ke hamne jin Dalaael ka zikar kiya hai wo aise dalaael hai jin par ahle taqleed ke nazariye taqleed ki poori imaat khadi hai aur hamne inka ibtaal bhi kiya hai, jaisa ke aap dekh chuke hain. Iske alaawa wo kuch aur dalael bhi laate hain. Masalan wo kehte hain ke Hazrat Umar Farooq رضي الله عنه ne ummaahat e aulaad ko farokht karne se mana kar diya tha. Aur isi tarha unho'n ne baek waqt di gai 3 talaqo'n ko nafiz kar diya tha. Aur Sahaba Ikram رضي الله عنهم ne unki taqleed ki.

Magar bila-shubha ye mahez iftra hai. Sahaba Ikram رضي الله عنهم in dono mazkoora masael mein ikhtelaf rakhte the. Baaz Sahaba Ikram رضي الله عنهم ki raae Hazrat Umar Farooq رضي الله عنه ki raae se muafaqat rakhti thi aur baaz Sahaba Ikram رضي الله عنهم ko unse ikhtelaf tha aur ye muafaqat bar-nahaae taqleed naa thi. Balke unka ijtehaad Hazrat Umar Farooq رضي الله عنه ke Ijtehaad se muafaqat rakhta tha. Aur muafaqat rakhne waale Sahaba Ikram رضي الله عنهم kabhi kabhi unse daleel bhi pooch liya karte the, magar muqallid ki shaan to ye hai ke ise daleel se koi bahes nahi hoti. Muqallid ki alaamat ye hai ke wo riwayat ko tark karke raae ko qubool kar leta hai. Jisme ye cheez naa ho wo muqallid nahi.

Muqallideen Ki Daswee'n Daleel:

Minjumla Dalaael se muqallideen ki ek daleel ye bhi hai ke Sahaba Ikram رضي الله عنهم Rasool Allah ﷺ ki maujoodgi mein fatwe diya karte the. Ye cheez unki taqleed ke wujoob par dalaalet karti hai.

Jawab:

Iska jawab ye hai ke Sahaba Ikram رضي الله عنهم Kitab o Sunnat ki nusoos ki buniyad par fatwa dete the. Aur ye riwayat hi ki ek qism hai aur saheb e faham isme shak nahi kar sakta ke riwayat ko qubool karna Taqleed ke zumre mein nahi aata. Aur kyou'n riwayat ko qubool karna dar-haqeeqat qubool e hujjat aur Taqleed e be-choo'n o charaa raae qubool karne ka naam hai. Qubool e riwayat aur qubool e raae mein farq hai. Qubool e riwayat Taqleed nahi hai, balke ye to muqallid ki rasm ke bar-aks hai.

⁴³T: Jung o Jidaal

Muqallideen Ke Mughaalte:

Is farq ko acchi tarha yaad rakhiye. Kyou'nke Taqleed ke qaeleen is tarha ke mughalto'n mein muftala karne ki koshish karte hain. Masalan wo kehte hain: Mujtahid sunnat riwayat karne waale ka muqallid hota hai". Jab ham aurat ka qaul qubool kar lete hain ke wo haiz se paak hogai hai to ye bhi Taqleed hai".

"Jab ham duqool e waqt ke baare mein muezzin ki baat ko qubool kar lete hain to ye bhi Taqleed hai".

"Jab andha qibla ke ta'ayyun ke silsile mein doosre ki baat ko maan leta hai to ye bhi Taqleed hai".

Balke ashab e Taqleed to shahid ki shahaadat aur ulama e hadees ki jarha o ta'adeel ko bhi Taqleed ke zumre mein shamil kar dete hain.

Magar aap par makhfi nahi hai ke ye hargiz taqleed nahi, balke qubool e riwayat hai. Kyou'nke riwayat karne waale raawi ki baat maan lena daqool e waqt ki khabar dene waale ki khabar ko qubool karna. Haiz ke ikhtetaam ki khabar ko tasleem karna, qibla ka rukh bataane waale ki khabar par amal karna. Shahid ki shahadat ki binaa par hukum lagaana aur saheb e jarah o ta'adeel ke qaul ko maan lena sab qubool e riwayat hi ki aqsaam hain. Kyou'nke in mazkoora surato'n mein raawi daleel ke mutaqliliq khabar deta hai. Ye iski apni raae nahi hoti. Isi tarha wo shakhs jo namaz ke waqt dakhil hone ke mutalliq khabar deta hai.

Wo dar haqeeqat duqool e waqt ki alaamat ki shahadat deta hai. Iski ye khabar apni raae par mabni nahi hoti. Isi tarha aurat mahez alamaat e tahar ki khabar deti hai aur yehi surat qibla ke mutalliq khabar dene waale ki shahadat ki hai. Wo mushahida ki binaa par jahat ke ta'ayyun ki khabar deta hai, jime iski raae ka amal dakhalnahi. Is tarha gawah bhi is amr ke mutalliq khabar deta hai, jo is ne apni jis aur mushahede se maloom kiya hai aur is amr mein ye iski zaati raae nahi hai.

Bil-jumla ye itni waazeh haqeeqat hai ke chup nahi sakti. Raae aur riwayat ke darmiyan farq roz e raushan ki tarha a'ayaan hai. Jo is waazeh farq ko nahi samajh sakta isey ma'arif e ilmiya ka shughal nahi rakhna chaahiye. Iska faehm bahaem⁴⁴ ki sateh se buland nahi. Agarche wo insani qaalib mein hai.

Taqleed Aur Itteba Mein Farq

Ibne Khuwaiz Mandad Basri Malki رحمه الله kehte hain: Sharai istelah mein Taqleed ke ma'ane hai kisi aise qaul ki taraf rujoo karna, jiske qael ke paas koi daleel nahi. Aur shariyat mein uske liye ye cheez mamnoo hai. Itteba ke ma'ane hain kisi aise qaul ki taraf rujoo karna jo daleel se saabit ho.

Deen mein itteba jaaez hai aur Taqleed mamnoo hai. Allama Ibne Abdul Barr رحمه الله ka bhi aisa hi qaul aainda sutoor mein aaega.

Muqallideen Ki Giyaarwee'n Daleel:

Taqleed ke aseer Taqleed ke jawaz par ye daleel bhi laate hain ke agar Taqleed jaaez naa hoti to har fard par Ijtehaad wajib hota. Aur ye insan ko is amr ka mukallaf karna hai. Jiski wo taaqat nahi rakhta, kyou'nke tabaae⁴⁵ insani mein tafaawat hai. Kuch tabaae ijtehad uloom ko qubool kar leti hain aur kuch in uloom ko qubool karne se qaasir hain aur tabaae ki ghalib aksariyat Ijtehaad se qaasir hai.

Ba-farz e muhaal agar tamaam tabaae ijtehad uloom ko qubool karne ki salahiyat rakhti hain to iski tahseel har fard par wajib hai aur ye aise cheez hai jo ta'ateel e moaash ki baais hogi. Jiske baghair nau e insani ki baqaa

⁴⁴ T: Chaupaee, Maweshi, Haiwaan

⁴⁵ T: Tabiyat Ki Jamaa, Tabiyate'n

mumkin nahi, kyou'nke kisi ka rutba ijtehaad par poho'nchna us waqt tak mumkin nahi jab tak wo har taraf se farigh hokar apne aapko hama waqti taur par ilm ke liye waqf na karle tab ziraat-pesha log, kapda bunne waale aur memaar ilm mein mashghool ho jaa'e nge.

Aur in amaal ki dekh bhaal karne waala koi naa hoga. Aur moaash e insani bilkul baatil ho jaaegi Aur insani zindagi ka nizam darham barham hokar reh jaaega. Isme zarar, mashaqqat aur shaare'e ke maqasid ki mukhalifat hai, jo kisi se posheeda nahi.

Jawab:

Iska jawab ye hai ke ham har fard se ye mutaalba nahi karte ke isey martaba e Ijtehaad par poho'nchna chaahiye. Magar hamara matloob Taqleed ke alaawa kuch aur hai. Awaam apni moaash ko qaaem rakhte hue rutba e ijtehaad se qaasir hain. Jaiksa ke sahaba o taabaeen ke zamana mein hota tha, halaa'nke wo behtareen zamana tha. Har aalim jaanta hai ke wo naa to muqallid the aur naa wo kisi aalim se intesab rakhte the. Balke har wo shakhs jo ilm se behrawar na tha, kisi bhi aalim se Quran o Sunnat se saabit shuda sharai hukm ke mutalliq pooch leta tha. Aur ye aalim ise fatwa dete hue lafzan ya maanan hadees riwayat kar deta tha.

Wo shakhs is par amal kar leta tha. Ye cheez raae par amal ke zumre mein nahi aati, balke riwayat par amal ke baab mein shumar hoti hai. Aur ye Taqleed se ziyada sahel hai. Kyou'nke raae ki barikiyo'n ko samajhna riwayat ko samajhne se ziyada mushkil hota hai. Ham to awaam se isse asaan aur sahel tar cheez ka mutaalba karte hain, jiska mutaalba wujoob e Taqleed ke qaeleen karte hain. Yehi wo minhaj hai, jis par khair ul quroon ke log gaamzan the. Unke baad taabaeen, aur taabaeen ke baad tabe-taabaeen ne is sirat e mustaqeem ko apnaya. Phir shaitan ne awaam ko Taqleed ke zariye istedraj⁴⁶ mein muhtala kar diya.

Aur shaitan ne sirf isi par iktefa nahi kiya, balke unko fard e waahid ki Taqleed par iqtesar aur kisi doosre e aalim ki adm e taqleed ki gumrahi mein muhtala kiya. Phir Taqleed is qadar badh gai ke kai muqallideen ka har giroh ye samajhne laga ke haq sirf unke imam ke aqwaal mein mehsoor hai aur unke siwa tamaam aqwaal baatil hain. Phir Taqleed ne unke dilo'n ko bughz aur a'adaawat se labrez kar diya. Aap dekhte hain ke Taqleed ki barkat se unme aapas mein isqadar a'adaawat hoti hai ke itni a'adaawat ahle milal o mazaahib mein bhi nahi hoti.

Ye har wo shakhs jaanta hai jo unke ahwaal se waqif hai. Aap is shaitani bidat par ghaur keejiye, jisne ummat e muslim ko tashattut⁴⁷ o tafreeq mein muhtala kar diya hai aur isey mukhalif aur mutahaarib firqo'n aur giroho'n mein taqseem kar diya hai. Agar Taqleed aur uspar magni mazaahib muhtea'a naa hote aur musalmano ka sirf ek firqa hota aur saath saath musalman ek millat, ek Nabi ﷺ aur ek kitab ki amali tasweer hote to Taqleed ke adm e jawaz ke liye yehi kaafi tha.

Kyou'nke Rasool Allah ﷺ ne tafreeq se mana farmaya hai aur ittehad o ijtema'a ki talqeen ki hai aur deen mein tafreeq paeda karne waalo'n ki sakht mazammat farmai. Yaha'n tak ke Aap ﷺ ne tilawat e Quran ke mutalliq farmaya ke dar-aa'n haalye ke tilawat e Quran bohut badi neki hai. Ke jab wo aapas mein ikhtelaf kare'nge to Quran ko chod de'nge. Sirf usi waqt tak Quran padhte rahe'nge jab tak unme ittehad o ittefaq hai.

Isi tarha Quran e Majeed mein bohut se muqamaat par tafreeq o ikhtelaf ki sakht mazammat aai hai. Tab kisi aalim ke liye kaise jaaez hai ke wo Taqleed ke jawaz par fatwa de, jo ahle islam mein tashattu o inteshar ki jad hai aur wo aapas mein qaraabat o rishtedari ke bawajood ek doosre se qata'a e talluq rakhte hain.

⁴⁶ T: Khilaf e Ma'amool Kaam Karna, Khairj e aadat amal

⁴⁷ T: Paragandagi, Pareshani, Be-itmenani, Izterab, Ghabrahat

Muqallideen Ki Baarahwee'n Daleel

Muqallideen aur baaz deegar log jo agarche daawa karte hain ke wo Taqleed nahi karte, Taqleed ke jawaz par ijma se itedlal karte hain.

Jawab:

Ilm e shariyat mein jiske qadam raasikh⁴⁸ hain wo aisa be-buniyad daawa nahi kar sakta. Balke jo Aaimma Arba ke aqwaal ki ma'arefat rakhta hai. isse bhi ye dawa saadir nahi ho sakta. Kyou'nke unse nihayat sehat ke saath saabit hai ke to Taqleed se mana farmaya karte the.

Allama Ibne Abdul Barr Andalusi رحمه الله farmate hain ke fasaad e Taqleed ke baare mein har zamane mein aaimma e deen mein koi ikhtelaf nahi. Allama mausoof ne apni kitab mein Ahle Taqleed Iltezam e Taqleed aur Jawaz e Taqleed ke radd mein ek taweel fasal tehreer ki hai.

Raqam Taraz hain: Taqleed ke qaael se sawal kiya jaae, aapne maslak e Taqleed ikhteyar karke salaf ki mukhalifat kyou'nki. Unho'n ne to kisi ki Taqleed nahi ki? Agar wo ye jawab de ke main to mahez is liye Taqleed karta hu'n ke mujhe Kitab o Sunnat ka koi ilm nahi, choo'nke main jiski Taqleed karta hu'n, wo Kitab o Sunnat ka ilm rakhta hai, is liye main iski Taqleed karta hu'n. Jo mujhse ziyada ilm rakhta hai.

Tab isse kaha jaae ke raha ulama ka Kitab o Sunnat ki kisi ta'abeer par muttafi q hona yaa kisi ijtehad raae par ittefaq karna to bila-shubha ye haq hai. Lekin agar kisi aise mas-ala mein wo ikhtelaf rakhte ho'n. Jisme aap kisi ki taqleed karte hain. To phir baaqi ko chod kar kisi ek ki taqleed karne mein aapke paas kya daleel hai. Kyou'nke wo sab aalim hain, mumkin hai jiske qaul ko aap ne tark kiya hai, isse ziyada aalim ho jiske qaul ko aap ikhteyar karte hain?

Agar wo jawab de ke maine iske qaul ko is liye ikhteyar kiya hai ke wo sawaab hai. Isse poocha jaae ke kya ye cheez aapko Kitab o Sunnat aur ijma se maloom hui.

Agar wo haa'n mein iska jawab deta hai to wo khud hi taqleed ka ibtaal karta hai aur isse is daleel ka mutaalba bhi kiya jaae.

Agar wo kahe ke main to sirf is wajah se iski taqleed karta hu'n ke wo mujse ziyada aalim hai. Isse kaha jaae ke phir aap har us shakhs ki Taqleed kyou'n nahi karte jo aapse ziyada ilm rakhta hai. Aap dekhte hain ke bohot se log aapse ziyada ilm rakhte hain aur Taqleed ke liye sirf apne imam ko kyou'n mukhattas karte hain.

Agar wo ye kahe ke maine apne imam ki Taqleed is liye karta hu'n ke logo'n mein wo sabse ziyada aalim hai, isse kaha jaaega ke tab to aapka imam Sahaba Ikram رضي الله عنهم و سلم se bhi ziyada aailm hai aur Taqleed ki qabaahat ke liye yehi qaul kaafi hai.

Allama Ibnul Qaiyyim riwayat karte hain⁴⁹ ke IAU aur Qazi Abu YusuB farmate hain: "Kisi shakhs ko hamare qaul ke mutabiq fatwa dena jaaez nahi, jab tak isey ye maloom naa ho ke hamare qaul ki daleel kya hai". Manaa Taqleed par ye qaul tasreeh hai. Kyou'nke jo koi daleel ko samajh leta hai wo mujtahid hai. Wo daleel ka mutaalba karta hai, muqallid nahi hai aur muqallid wo hota hai jo daleel ka mutaabla kiye baghair kisi ke qaul ko qubool karle.

⁴⁸ T:Pakka, Mazboot, Atal

⁴⁹ Elaam al Muwaqqeen:V2 P239

Allama Ibne Abdul Barr رحمہ اللہ Ma'an bin Isa رحمہ اللہ ki sanad se riwayat karte hain ke Imam Malik bin Anas رحمہ اللہ ne farmaya: “Main bashar hu’n, kabhi theek kehta hu’n aur kabhi ghalati ho jaati hai. Meri raae mein ghaur kar liya karo, jo Kitab o Sunnat ke muafiq ho, isey ikhteyar kar liya karo aur jo iske muafiq naa ho ise tark kar diya karo”.

Aap par makhfi naa hoga ke ye is baat ki tasreeh hai ke Imam Malik رحمہ اللہ ne apni Taqleed se mana farmaya hai. Kyou’nke unki is raae par amal karna jo Kitab o Sunnat ke muafiq ho. Dar-haqeeqat Kitab o Sunnat par amal hai aur ye unki taraf mansoob nahi hai. Kyou’nke Imam Malik رحمہ اللہ ne apne muttabeen se farmaya hai ke wo unke har is qaul ko tark kar de’n jo Kitab o Sunnat ke muafiq naa ho.

Allama Sanad bin A’anaan Maliki رحمہ اللہ, Allama Sakhnoon رحمہ اللہ ki kitab *Al Mudawwana* ki sharah mein jo *Al Amm* ke naam se mashoor hai you’n raqam taraz hain: Raha Taqleed e mahez par ikhtesaar to is par koi mard e rasheed izhaar e raza mandi nahi kar sakta.

Wo ye bhi kehte hain: Muqallid naa baseerat rakhta hai aur naa ilm se mausoof hota hai, kyou’nke ahle ilm ka ittefaq hai ke Taqleed ilm ka raasta nahi. Ham iske Dalaael bayan karte hain. Chunache Allah Ta’ala ka irshad hai:

Lehaza Tum Logo’n Ke Darmiyan Insaaf Se Faisla
Karna. ⁵⁰

فَاَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ

Farmaya

Taa-ke Aapko Allah Ne Jo Seedhi Raah Dikhaai Hai. ⁵¹

بِمَا أَرَاكَ اللَّهُ

Allah Ta’ala ne farmaya

Aur Jis Baat Ka Aapko Ilm Nahi, Uske Peeche Naa
Lege’n. ⁵²

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

Farmaya

Aur Ye Ke Tum Allah Ke Baare Mein Wo Baate’n Kaho
Jo Tum Nahi Jaante. ⁵³

وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Aur ham ye cheez jaante hain ke ilm e maloom ki ma’arefat ka naam hai. Ham ahle Taqleed se kahe’nge ke jab ikhtelaf e aara ki bharmaar ho to aapko doosre ulama ke muqable mein apne imam ke qaul ki sehat aur ek amal ke muqable mein doodsre amal ki sehat kaise maloom hogi? Wo jo jawab de’nge unki apne hi qaul ka naqeez hoga. Khaas taur par ye cheez unke saamne unke imam ke baare mein ya kisi aise fe’l فعل ke baare mein jo baaz aimma Sahaba Ikram عليهم السلام ke fe’l فعل ke mukhalif ho.

Faremate hain: Taqleed baghair daleel o Burhan kisi ka qaul qubool karne ka naam hai. Isse ilm kaise haasil ho sakta hai, jis par koi qatai daleel naa ho. Nez taqleed fee nafsehi bidat bhi hai. Kyou’nke ham qatai taur par jaante hain ke Sahaba Ikram عليهم السلام ke zamane mein kisi moiyyan shakhs ke mazhab ki Taqleed naa thi. Wo pesh amaada masaael mein Kitab o Sunnat ki taraf rujoo kiya karte the aur Kitab o Sunnat ki daleel ki adm maujoodgi mein bahes o tamhees ke baad koi raae ikhteyar karte the.

Taabaeen رحمہم اللہ bhi hamesha Kitab o Sunnat ki taraf rujoo karte the. Aur agar wo Kitab o Sunnat mein koi daleel naa paate to Sahaba Ikram عليهم السلام ke ijma se istenaad karte the aur agar waha’n bhi iska hal naa milta to Ijtehaad karte

⁵⁰ Surah Saad: 26

⁵¹ Surah Nisa: 105

⁵² Surah Bani Israel: 36

⁵³ Surah Baqarah: 169

aur jis kisi Sahabi رضي الله عنه ki raae ko Quran o Sunnat ke qareeb samajahte isey ikhteyar kar lete, phir Immam Abu Hanifa رضي الله عنه, Imam Malik رضي الله عنه, Imam Shafai رضي الله عنه aur Imam Ahmad bin Hambal رضي الله عنه ka zamana aaya. Imam Abu Hanifa رضي الله عنه ka san e wafat 150h hai. Imam Malik رضي الله عنه ka san e wafat 179h hai. Jis saal Imam Abu Hanifa رضي الله عنه ki wafat hui, usi saal Imam Shafai mutawllid hue. Imam Ahmad bin Hambal ka san e tawallid 164h hai.

Ye sab buzurg Sahaba Ikram رضي الله عنهم aur taabaeen ke manhaj par gaamzan the. Unke zamane mein kisi moiyyan shakhs ke mazhab ki dars o tadrees nahi hoti thi. Iske baad qareebi zamane hi mein logo'n ne kisi moaiyyan shakhs ke mazhab ki dars o tadrees aur uski Taqleed ki bidat jaar ki. Imam Malik رضي الله عنه aur unke ham a'asar aimma ke kitne hi aqwaal hain jin se unke talaameza ne ikhtealf kiya. Agar ham unke ikhtealafat ko naqal karan shuru kar de'n to ham is kitab mein apne asal maqsad se door hat jaae'nge. Wo sab hazrat ijtehaad ki salahiyat se behrawar the aur Quran o Sunnat se istembat karne ki qudrat rakhte the. Goya Allah Ta'ala ne apne Nabi ﷺ ke qaul خير القرون قرنى ثمال الذين يلونهم ثم الذين يلونهم ki tasdeeq kardi thi. Rasool Allah ﷺ ne apne Mubarak zamane ke baad 2 aur Mubarak zamano'n ka zikar farmaya hai. Ye hadees Saheeh Bukhari mein hai.

Ahle Taqleed par tajjub hota hai ke wo kaise keh dete hain ke maslak e Taqleed to amr e qadeem hai aur hamne Shuyookh ko bhi Taqleed hi ke maslak par paaya hai. Halaa'nke ye bidat to in behtareen zamano'n ke guzarne ke baad jinki Rasool Allah ﷺ ne madah o sana farmai hai. Teesri sadee hijri mein wujood mein aai hai.

Al Maduna ki sharah ke is taweel iqtebas ke baad aapko maloom ho gaya ke Taqleed ki bidat quroon e salaasa (mashoor bil khair) ke baad ejaad hui hai aur Aaimma Arba ke mazahib ki taqleed bhi Aaimma Arba ke a'asr ke baad shuru hui. Aaimma Arba khud bhi tark e Taqleed aur uske adm etebar mein Sahaba o Taabaeen ke maslak par gamzan the. Aaimma Mujtahideen ne kisi mazhab ki Taqleed ki ijaazat nahi di, balke muqallid awaam ne khud hi in mazahib ki Taqleed ko raaej kar diya.

Imam Malik رضي الله عنه se tawatur ke saath hoti hai ke Harun Rasheed ne jab unse kaha ke wo logo'n ko unke mazhab ki paband karne ka iraada rakhta hai to unho'n ne Harun Rasheed ko isse mana kar diya tha. Ye waaqea Imam Malik رضي الله عنه ki seerat ki har kitab mein maujood hai. Bohot kam kutub e tarajim is waqeq se khali ho'ngi.

Taqleed Par Naam Nehaad Ijma Ki Haqeeqat:

Jab ye baat saabit ho gai ke maslak e Taqleed ki bidat aur in mazahib ko raaej karne waale muqallid awaam hain. To aapko ye bhi maloom hai ke ye usool saabit shuda hain ke ijma mein muqalid ki raae ka etebar nahi kiya jaata. Ijma mein sirf ahle ijtehaad ki raae motabar hai. Aur you'n ulama e mujtahideen mein se kisi ne bhi Taqleed ki ijazat nahi di. Bidat taqleed ke riwaj se qabl to zahir hi hai aur uske riwaj ke baad bhi hamne kisi mujtahid ke mutalliq ye nahi suna ke usne in muqallideen ki tafreqa baaziyo'n ko durust kaha ho.

Jinho'n ne musulmano ko ikhtelafaat aur tararruq o tashattut mein muhtala kar diya. Balke akabir ulama bhi yaa to Taqleed par nakeer karte hain. Yaa wo kis zarar ke khof se yaa kisi maali manfa-at ke laalach mein Taqleed ke baare mein sukoot ikhteyar karte hain. Khaas taur par ulama e soo ka to wateera hi ye hai. Har aqal mand shakhs jaanta hai ke agar tamaam bilaad e islamiya mein kisi jagah koi mujtahid aalim is baat ki tasreeh kar deta hai ke Taqleed mohdisaat o bidat ke zumre mein aati hai aur uska etebar aur is par istemrar jaaez nahi to tamaam log naa sahi, magar unki jaahil aksariyat uske khilaf zaoor uth khadi hoti hai.

Inme se kisi jaahil ya kisi jabir o jaahil haakim k hatho'n qatal hone se bach jaata hai. To log iski tauheen karte hain aur is jaan o maal ke dar pe ho jaate hain aur isko nuqsan poh'nchaane se baaz nahi aate. Is qism ka sulook to isse kamtar logo'n ke saath rawaa rakhna bhi jaaez nahi. Choo'nke ilm e shariyat ke baare mein tamaam johala ki tabaae taqreeban ek si hoti hain aur wo kisi aalim ki baat ko qubool karne ki nisbat apne ham jins jaahil ki baat

ko ziyada qubool karte hain. Is liye ye bidat tamaam bilad e islamiya mein phail gai aur har jaahil musalman ne isey ikhteyar kar liya hai aur samajh baitha hai ke deen yehi hai aur qiyaamat tak ke liye yehi rahega.

Isey maarooft o munkar ka ilm nahi yehi haal in ulama ka hai jo ilm e taqleed se shughal rakhte hain. Ye bhi un johala ki maanind hain, balke unki haalat in jaahil musulmano se bhi abtar hai, kyou'ne ye apni jahalat aur bidat par israr ke murtakib hain aur bidat ko in johala ke saamne khoobsurat aur acchi cheez banaa kar pesh karte hain. Jiski wajah se ye johala Kitab o Sunnat ki ma'arefat rakhne waale ulama e mohaqiqeen se a'adaawat rakhte hain aur unpar bidat, aimma ikram ki mukhalifat aur unki tanqees ka ilzam lagaate hain. Ahle iqtedaar in johala ki baate'n sunte hain aur unki bato'n ko maan lete hain.

Kyou'ne jahalat mein ye bhi awaam hi ke ham jins hain. Agarche wo kuch masael bhi jaante hain jin mein wo doosro'n ki taqleed karte hain. Magar unhe'n ye maloom nahi hota ke ye haq hai yaa baatil. Khusoosan qazi aur mufti. Awaam ulama ko is nazar se nahi dekhte ke unme haqeeqi aalim kaun hai aur naam nehad aalim kaun hai. Kamil kaun hai aur naaqis kaun. Kyou'ne ahle fazeelat ka eteraf ahle fazeelat hi karte hain. Rahe johala to wo ilm ko aala manasib ahle iqtedaar ke yaha'n izzat o jaah, ahle madrasa ke ijtema aur 2 mutkhasim aur mutaharib giroho'n ke ma-bain fataawa baazi ke hawaale se parakhte hain ye wo umoor hain jo ghalib taur par ahle Taqleed ke bade bade ulama ki wajah se qaaem hain. Isey har wo shakhs jaanta hai jo qadeem aur jadeed zamane ke logo'n ke ahwal ko acchi tarha samajhte hain.

Ye tamaam umoor insan ke musheda mein aate hain aur tareeq ki kitabo'n mein wo uska mutalea kar sakta hai. Rahe ulama e mohaqiqeen aur hale ijtehaad to wo aam taur par gumnam rehte hain, kyou'ne unme aur unki kam himmat johala mein bohot tafaawat paaya jaata hai. Ye kam himmat naam nehad ulama apne mansab ke kuwe'n se bahar nahi nikal sakte aur ulama e mohaqiqqn ko taqleed mein raghbat nahi hoti. Bewaqoof ke paas aqalmand ki wohi qadr o manzilat hoti hai jo aqalmand ke paas bewaqoof ki hoti hai.

Ye usey door bhaagta hai aur wo isse door rehta hai. Ye naam nehad ulama sirf is wajah se in ulama e mohaqiqeen se door bhaagte hain ke wo Taqleed mein zarra bhar raghbat nahi rakhte aur Taqleed in ulama fuqaha aur muftiyo'n ka raes al maal hai. Balke in muqallideen ke nazdeek uloom e ijtehad⁵⁴ Uloom e Naafea mein shumar nahi hote. Unke nazdeek uloom e naafea wo hain jinki wajah se darsgaaho'n mein inko mashahire milte hain, fatwo'n ki ujrati milti hai aur qazaa ke ohdo'n par badi badi tanqahe'n milti hain.

Magar iske bawajood unme se jo uloom Taqleed padhane ke liye masnad e tadrees par mutamakkil hai. Jab kisi masjid ya madrasa mein dars deta hai to uske aise shagird sai'nkdo'n se tajawuz kar jaate hain jo qazq aur fatawa dene ke laeq hote hain wo dunyawii riyasat jaah ke husool ke khwahishmand hote hain yaa apne aabaa-o-ajdaad ki riyasat o jaah aur manaasib ko baaqi rakhne aur unko mahfooz rakhne ki koshish karte hain. Is maqsad ke liye bade qeemti libaas aur bade bade amaame pehente hain. Jab koi aam aadmi, baadshah yaa baadshah ke a'awaan o ansaar itne bade halqa e dars, qeemti libaas aur badi badi zakheem kitabo'n ko dekhte hain to unhe'n isme zarrar bhar shak nahi rehta. Ke Shaikh e halqa bohot badaa allama hai. Is liye deen ke baare mein iski har baat tasleem kar lete hain aur isey har mushkil ka hal samajh lete hain. Qiyaam e shariyat ke zimn mein isse badi ummede'n wabista kar lete hain. Aisee ummede'n wo Kitab o Sunnat ke haqeeqi aalim aur un tamaam uloom ke

⁵⁴ Imam Shawkani ne is kitab mein mutaddid muqamaat par uloom e ijtehaad ka zikar kiya hai. Uloom e ijtehaad se muraad wo uloom hain, jin mein malka aur maherana baseerat haasil kiye baghair koi shakhs ijtehaad ka ahel nahi ban sakta. Imam Shawkani ne apni kitab Irshad ul Fahool mein inka uloom tafseeli jaeza liya hai. Ham yaha'n nihayat mukhtasar taur par unki taraf ishaara karte hain. Ahle ilm ne ijtehaad ki ehliyat ke liye mundarja zail uloom ke husool ko zaroori qaraar diya hai. Awwal: Quran o Sunnat ki nusoos ka kaamil ilm Saani: Masa'ael e ijma ka ilm

Saalis: Arabi Zuban ka kaamil faham

Raabe: Usool e fiqa ka ilm

Khaamis: Naasikh o Mansookh ka ilm (Irshad al Fahool: P250-252)

Allama Shaatbi رحمه الله ne *Al Muwafaqaat* mein ijtehad ehliyat ke liye ek aur cheez ko bhi zaroori qaraar diya ha aur wo hai maqaasid e shariyat ka kamil faham (al Muwafaqaat: V4 P105 Ham samajhte hainke saheb e baseerat ko in mazkoora uloom e khamsa se mumarsatse hi maqaasid e shariyat ka faham haasil hota hai

maahir se bhi wabista nahi karte jin par moallemeen ka faham mauqoof hota hai. Ilm mein haqeeqi maharat rakhne waale ulama jab ijtehaad ka dars dete hain to gumnahi ke pardo'n mein chup jaate hain aur unke halqa e dars mein 1-2 se ziyada aadmi nahi hote.

Is rutba par poho'nchne waale talam jo ilm e ijtehaad ke husool mein bohot mustai'id hote hain. Chand ek hote hain, kyou'nke ilm e ijtehaad mein raghbat sirf wohi rakhta hai jiski niyyat bilkul khaalis hoti hai, jo sirf Allah Ta'ala ke liye ilm haasil karta hai aur dunyawī manaaseb se door bhaagta hai.

Jo apne nafs ko qinaa-at o zohd ki aadat daalta hai. Duniyadaaro'n ki nazar mein aise haqeeqi aalim ko jo masjid ke kisi goshey mein 1-2 shagirdo'n ko dars deta hai is muqallid ke muqable mein kya wuqa'at jiske halqa e dars mein muqallido'n ka hujum hota hai? Wo to isey is muqallid ke kisi hagird ki maanind samajhte hain, balke isse bhi kamatar. Kyou'nke unho'n ne to *Ulama* ke in ausaaf ka mushaheda kiya hota hai. Jinka hamne abhi abhi zikar kiya hai aur uske saath saath wo sirf in fatwo'n aur dastawizo'n ko tasleem karte hain, jo in muqallideen ke hath se saadir hote hain aur unki taraf mansoob hote hain aur unki nazar mein muqallideen ki taazeem aur badh jaati hai aur har muqam par in muqallideen ko ijtehaad ke ahel ulama par tarjeeh dete hain.

Aur jab koi mujtahid aalim koi aisee baat karta hai jo in muqallideen ke iqtesadaat ke khilaf hoti hai to wo uske khilaf jahalat par utar aate hain. Duniya aur ashab e iqtedar in muqallideen ki pusht panahi karte hain aur agar wo inko jani yaa maali nuqsan poh'nchaane ki qudrat rakhte ho'n to aisa karne se bhi gurez nahi karte. Aur is par wo apne ham jins muqallideen awaam mein shukriye ke mustahiq samjhe jaate hain. Kyou'nke unho'n ne unke za'am ke mutabiq nusrat e deen, aimma e mutabawween aur unke mazahib ki himayat ka haq adaa kar diya hai. Apne in af-aal ki wajah se jo sarasar jahalat o zalalat par mabni hain. Unhe'n behad izzat o wiqar haasil hota hai.

Wo mohaqqiq aalim jo hamesha haq kehta hai unke shar aur zarar se bach nahi sakta, iski izzat unke sab o shitam aur ilzam e bidat o zalaalat ki nishani banti hai. Phir kaun hai jo Taqleed ki bidat par tanqeed kar sakey. Aur logo'n mein iski qabahato'n ka ibtaal kar sakey aur phir uske saath saath duniya bohot purkashish hoti hai aur quloob har haal mein hubbe sharf aur hubbe maal ki taraf bohot maael hote hain. Aap khud hi insaaf ki nazar se dekh'en ke in halaat mein aur in umoor ke hote hue ulama e ahle ijtehaad ke sukoot par bidat ki muafaqat ka itlaat kiya jaa sakta hai? Hargiz nahi! Ye muafaqat o razamandi ka sukoot nahi. Balke taqiyya ka sukoot hai. Magar bazaahir is sukoot ke bawajood Taqleed ke khilaf bayan ko tark nahi karte.

Kabhi kabhi to wo apni tasnifaat mein unki tasreeh kar dete hain aur kabhi kabhi unki tehreero'n mein Taqleed ki mukhalifat saaf jhalakti hai. Bohot se ulama Taqleed ki mukhalifat ko chupaate hain aur pani maut ke baad tehreem e taqleed ki tasreeh karte hain. Chunache Adoofi apne ustad Imam Ibne Daqeeq Eid رحمۃ اللہ علیہ ke baare mein riwayat karte hain ke unho'n ne apni maut ke qareeb ek kagaz maanga aur is par wasiyyat likh kar apne takiye ke neeche rakh li. Imam ibne Daqeeq رحمۃ اللہ علیہ ki wafat ke baad jab logo'n ne ye wasiyyat padhi to ye taqleed ki hurmat e mutlaq ke baare mein thi. Baae'n hama baaz ahle ilm doosre qaabil e etemaad ulama ke saamne hurmat e taqleed ke mutalliq apne khayalat waazeh kar dete hain aur ye tasreeh nasal dar nasal aur ek tabqa se doosre tabqa mein muntaqil hoti hui salaf se khalaf tak poho'nch jaati hai.

Ulama e kameleen naqeseen ke saamne bayan kar dete hain. Agar is mas-ala mein ahle Taqleed haqeeqat se mahjoob hain to doosre ahle ilm to mahjoob nahi. Khud hamne apne zamane mein apne asaateza ko dekha hai ke wo uloom e ijtehaad mein maharat rakhte hain. Magar unme se kisi ek ko bhi nahi paaya ke Taqleed ko saheeh kehta ho. Inme se baaz to nihayat saraahat ke saath Taqleed ka inkaar kar dete hain.⁵⁵

⁵⁵ Allama Muhammad bin Ismail Sana'ani (d 1182h) aur Allama Abdul Qadir bin Ahmad (d 1207h) (Jo Imam Shawkani ke ustad the) ko misaal ke taur par pesh kiya jaa sakta hai.

Agarche bohot se masael mein ahle Taqleed aur un ulama ke darmiyan kashmakash shuru ho jaati hai aur inko mahan⁵⁶ o ibtila⁵⁷ ka saaman karna padta hai. Jisme unke liye bohot badaa ajar hai. Har zamane aur har mulk mein ulama e haq ko unhi halaat ka saamna karna padaa hai.

Biljumla ye ek aisa maamal hai jiska mushaheda har shakhs apne apne zamane mein karta hai aur hamne bilaad e islamiya mein se kisi shaher ke mutalliq ye nahi sunaa ke waha'n ke bashinde Taqleed chodkar Quran o Sunnat ki itteba par jamaa hain. Inme se jo log ilm se nisbat rakhte hain in par yaa to wo mazhab ghalib hota hai, jiske wo muqallid hain aur mohaqqiqeen aise logo'n ko ahle ilm mein shumar nahi karte yaa wo sirf chand uloom e ijtehaad mein maahir hone ki wajah se ijtehaad ki ehliyat se mehroom hote hain aur ikhteyari taur par nahi, balke majburan daaera Taqleed se bahar nahi nikal sakte.

Yaa wo tamaam uloom e ijtehaad ke aalim aur maahir hain. Yehi wo ulama hain, jin par wajib hai ke wo kalma e haq kahe'n aur raah e haq mein kisi malaamat ki parwah naa kare'n, Illa ye koi sharai uzar ho. Rahaa wo shakhs jo ilm se nisbat nahi rakhta wo mahez awaam mein shumar hota hai, jo Taqleed waghaira kuch nahi jaanta wo sirf islam se nisbat rakhta hai, wo namaz aur deegar ibadaat aur muamilaat waghaira mein wohi kuch karta hai jo iske shaher ke doosre musalman karte hain. Wo is ta'assub se paak hota hai. Jo doosre muqallideen ka wateera hai. Allah Ta'ala ahle ilm ko iske shar se mehfooz rakhta hai. Aise shakhs ke dil mein koi aisee cheez nahi hoti jo isko ta'assub par ubhaar sakey.

Albatta baaz shaitan sifat muqallideen isko ulama e ijtehaad ke khilaf bhadkaa dete hain aur wo in ulama ke khilaf jahalat par utar aata hai. Jiski wajah se wo duniya o aakhirat mein halaakat ke gadhe mein gir jaata hai.

Yaa wo mutazkarah as sadr tabqa ki sateh se thoda saa buland hote hain wo agarche husool e ilm se to shughal nahi rakhte. Magar wo apni ibadaat o muamilaat ke baare mein ahle ilm se poochte rehte hain aur unhe'n saheeh aur ghalat ki qadre tameez bhi hoti hai. Ye log jis aalim se masael poochte hain, isi ki itteba karte hain. Agar wo kisi muqallid se masael mein istifsaar karte hain to sirf Taqleed ko haq samajhte hain aur agar kisi mujtahid se istifsaar karte hain to sirf isey haq samajhte hain, jiski taraf wo mujtahid rehnumaai karta hai. Aur wo in dono giroho'n mein se sirf isi ke saath hote hain, jiske nazariyat is par ghalib aajaate hain.

Yaa wo aise log hain jo muqallideen ke uloomki tehseel mein mashgool hote hain. Inko hifz karne aur inko samajhne mein masroof rehte hain aur wo kisi doosri taraf nazar uthaa kar nahi dekhte aur idhar udhar iltefaat nahi karte. Inme ulama e ijtehaad ke khilaf koot koot kar ta'assub bhara hota hai. Wo in ulama ko takleef poh'nchaane ka koi mauqa hath se nahi jaate ndete. Wo awaam ko is ghalat fehmi mein muhtala rakhte hain ke ye ulama, imam e mazhab ke sakht mukhalif hain. Jiske azeem tasawwur ke liye unke azhaan bohot tang aur unke quloob is imam ki haibat se labrez hote hain.

Jo unke nazdeek is darje par poho'nch chuka hota hai ke uske baad aane waalo'n ka is darje par poho'nchna to bohot door ki baat hai. Sahaba Ikram عليهم السلام bhi is darje par nahi poho'nch sakey. Agarche wo log sarahatan iska izhaar nahi karte, taaham apne dilo'n mein is baat ko zaroor chupa lete hain. Agar che ye cheez natqe⁵⁸ zuban par nahi aati. Magar apne imam ke baare mein is eteqad ne zaroor jad pakadli hai ke jab unke paas ye khabar poho'nchti hai ke ulama e ijtehaad mein se kisi ne kisi mas-ale mein is imam se ikhtelaf kiya hi to jaise usne kisi sakht qabeeh amr ka irtekar kiya hai aur jaise isne in muqallideen ke nazdeek kisi nase qatai ki mukhalifat ki hai.

Jaise usse koi aisee khata ho gai hai, jiska kaffara adaa karna mumkin nahi. Agar wo apne maslak aur mauqaf par ayat e qurani aur ahadees e mutawaterah se istedlal karta hai to ye muqallideen iske istedlaal ko qubool nahi karte. Wo is daleel ki taraf aankh uthaa kar bhi nahi dekhte aur is mukhalifat ki wajah se is tarha aeb-giri karte hain ke itni aeb-giri wo fussaag o fujjaar mashoor ahle bidat masalan khawarij aur rawafiz mein bhi nahi karte.

⁵⁶ T: Mehnat (Mehnat Ki Jamaa), Takleefe'n

⁵⁷ T: Azmaesh, Imtehan, Jaa'nch, Museebat,

⁵⁸ T: Goyaa, Bolne Ki Quwwat, Baat, Guftagu

Wo iske saath is qadar bughz rakhte hain ke itna bughz wo yahood o nasaara se bhi nahi rakhte. Jo koi is haqeeqat ka inkaar karta hai. Wo dar-asal un logo'n ke ahwaal se waqif nahi.

Bil-jumla saheb e ijtehaad in muqallideen ke nazdeek zaal aur muzill hai. Iske alaawa iska koi jurm nahi ke Kitabullah aur Sunnat e Rasool ﷺ par amal karta hai. Aur wo is mazhab par aimma e islam ki pariwee karta hai ke har aalim par wo koi ho, wajib hai ke wo Kitab o Sunnat ko muqaddam rakhe.

Hurmat e Taqleed Par Aaimma Arba'a Ki Tasrihaat

Imam Abu Hanifa رحمته اللہ علیہ:

Hurmat e taqleed par Aaimma Arba رحمۃ اللہ علیہ ne bhi tasreeh ki hai. Ye baat in aaimma ikram se mutaddid tareeqo'n se saabit hai. Saheb e Hidayah, Rozatul Ulama mein raqam taraz hain ke Imam Abu Hanifa se poocha gaya ke gar Kitabullah unki raae ke khilaf ho tab kya kiya jaae. Janab Imam Abu Hanifa ne farmaya ke Kitabullah ke muqable mein unke qaul ko chod diya jaae.

Unse kaha gaya ke agar Sunnat e Rasool ﷺ unke qaul ki mukhalifat karti ho to, unho'n ne jawab diya ke Sunnat ke muqable unke qaul ko tark kar diya jaae.

Unse sawal kiya gaya ke agar kisi Sahabi ka qaul unke qaul ke khilaf ho, unho'n ne jawab diya ke Sahabi ke qaul ke muqable mein bhi unke qaul ko chod diya jaae.

Imam Abu Hanifa ka mundarja baala qaul unke bohut se ashaab aur baaz deegar logo'n ne naqal kiya hai.

Imam Malik رحمته اللہ علیہ:

Isi qism ka maqaala Nooruddin Sanhori رحمۃ اللہ علیہ ne Imam Malik رحمۃ اللہ علیہ se bhi naqal kiya hai. Ibne Madeeni رحمۃ اللہ علیہ apni kitab Al Mansak mein zikar karte hain ke Ma'an bin Isa رحمۃ اللہ علیہ riwayat karte hain ke Imam Malik رحمۃ اللہ علیہ ne farmaya: Main insan hu'n, main kabhi saheeh hota hu'n aur kabhi mujhse khata ho jaati hai, is liye meri raae mein acchi tarha ghaur kar liya karo. Jo Kitab o Sunnat ke muafiq ho, isey ikhteyar kar liya karo aur jo Kitab o Sunnat ke muafiq naa ho isey chod diya karo.⁵⁹

Ajhuri رحمۃ اللہ علیہ aur Kharshi رحمۃ اللہ علیہ ne bhi Mukhtasar Khaleel ki masraho'n mein mundarja baala qaul ko naqal karte hue isko taslem kiya hai. Nez Imam Malik رحمۃ اللہ علیہ ke ashab mein se ek jamat ne aur baaz deegar ulama e ikram ne is qaul ko riwayat kiya hai.

Imam Shafai رحمۃ اللہ علیہ:

Imam Shafai رحمۃ اللہ علیہ se to hurmat e taqleed ki tasreeh to tawaatur ke saath saabit hai aur ye cheez ulama e maleen par to kya naqesen par bhi makhfi nahi. Unke aksar ashab ne is qaul ko naqal kiya hai. Ek aadh ke siwa unke tamaam seerat nigaro'n ne iski tasreeh ko naqal kiya hai.

Imam Bayhaqi رحمۃ اللہ علیہ, Imam Shafai رحمۃ اللہ علیہ ke shagird Imam Rabee رحمۃ اللہ علیہ se riwayat karte hain ke unho'n ne Imam Shafai رحمۃ اللہ علیہ se suna hai, Janab e Imam ne kisi shakhs ke sawal ke jawab mein farmaya: Rasool Allah ﷺ se kuch is tarha marwi hai. Saail ne arz ki, Aye Abu Abdullah! Aapki raae bhi yehi hai?

Imam Shafai رحمۃ اللہ علیہ kaa'np gae aur unka rang mutaghiyyar hogaya aur farmane lage: Tera bura ho! Kaunsi zameen mujhe panah degi aur kaunsa asmaan mujh par saaya guna'n hoga. Jab mer saamne Rasool Allah ﷺ ki koi hadees riwayat ki jaae aur main uske mutabiq fatwa naa du'n? Haa'n sar aankho'n par, haa'n sar aankho'n par.

Bayhaqi رحمۃ اللہ علیہ hi riwayat karte hain ke Imam Shafai رحمۃ اللہ علیہ ne farmaya: agar tum meri kitab mein koi aisee baat paao jo Rasool Allah ﷺ ki sunnat ke khilaf ho to mere qaul ko chod do.

⁵⁹ Allama Shaatbi رحمۃ اللہ علیہ ne is qaul ko Al Etesaam mein naqal kiya hai: V2 P346

Bayhaqi رحمہ اللہ riwayat karte hain ke Imam Shafai رحمہ اللہ ne farmaya: Jab siqa raawiyo'n ka silsila isnaad e Rasool Allah ﷺ tak poho'nche to wo hadees saheeh aur saabit hai. Rasool Allah ﷺ ki hadees ko kabhi tark nahi karna chaahiye. Illa ye ke iski mukhalif bhi Aap ﷺ ki koi hadees hi ho.

Imam Bayhaqi رحمہ اللہ riwayat karte hain ke Imam Shafai رحمہ اللہ ne ek hadees riwayat ki, is par ek shakhs ne unse poocha: Kya aap is hadees ko ikhteyar karte hain?

Unho'n ne farmaya: Jab mere paas Rasool Allah ﷺ ki saheeh hadees riwayat ki jaae aur main isey ikhteyar naa karu'n to main tumhe gawah banaa kar kehta hu'n ke meri aqam maari gai hai.

Allama⁶⁰ Ibnul Qaiyyim apni ma'arka tul aara kitab: Elaam al Muwaqqeen mein Rabee رحمہ اللہ ke hawaale se likhte hain ke Imam Shafai رحمہ اللہ ne farmaya karte the: Har wo mas-ala jiske baare mein mere qaul ke khilaf mohaddiseen ke yaha'n saheeh hadees maujood hai, main apni zindagi mein aur maut ke baad is hadees ki taraf rujoo karta hu'n.

Ibnul Qaiyyim رحمہ اللہ, Harmala bin Yahya ke hawaale se naqal karte hain ke Imam Shafai رحمہ اللہ ne farmaya: wo mera qaul nahi jiske khilaf Rasool Allah ﷺ ki hadees maujood ho. Agar Rasool Allah ﷺ ki saheeh hadees mil jaae to iski itteba oola hai aur meri taqleed naa karo.

Humaidi رحمہ اللہ kehte hain ke ek shakhs ne Imam Shafai رحمہ اللہ se koi mas-ala poocha ke janab Imam ne mas-ala ka jawab dete hue kaha Rasool Allah ﷺ ne you'n farmaya hai. Us shakhs ne poocha: Aye Abu Abdullah! Aapki bhi yehi raae hai?

Imam Shafai رحمہ اللہ ne farmaya: Kya tu mujhe zunnar pehne hue dekh raha hai? Kya mujhe kaneesa se nikalte hue dekh raha hai? Main kehta hu'n ke Rasool Allah ﷺ ne farmaya aur tu mujhse kehta hai: Kya teri bhi yehi raae hai?

Main Rasool Allah ﷺ se riwayat karu'n aur uske mutabiq fatwe naa du'n?

Imam al Harmain Allama Juwaini رحمہ اللہ apni kitab An Nihaaya mein raqam taraz hai ke Imam Shafai رحمہ اللہ ne farmaya: Jam mere mazhab ke khilaf saheeh hadees mil jaae to iski pariwee karo aur jaan lo ke yehi mera mazhab hai.

Isi se milti julti riwayat Allama Khateeb Baghdadi رحمہ اللہ ne aur Allama Zahabi رحمہ اللہ ne Tareekh al Islam aur An Nabala aur deegar ahle ilm ne naqal ki hain, jinka ehaata mushkil hai.

Hafiz ibne Hajar Asqalani رحمہ اللہ Tawaali at Taasees mein raqam taraz hain: Imam Shafai رحمہ اللہ ka ye qaul bohot mashoor hai ke jab Saheeh Hadees mil jaae to wo hi mera mazhab hai.⁶¹

Allama Subki رحمہ اللہ farmate hain ke is silsila mein Imam Shafai رحمہ اللہ ki ek tasneef bhi hai.

Imam Ahmad bin Hambal رحمہ اللہ:

Imam Ahmad bin Hambal رحمہ اللہ Aaimma Arba mein sabse ziyada raae se nafrat karne waale, raae se sabse ziyada door aur sunnat ka sabse ziyada ilteзам karte the. Allama Ibnul Qaiyyim رحمہ اللہ apni tasnifaat masalan Elaam al Muwaqqeen mein Imam Ahmad bin Hambal رحمہ اللہ par nihayat saraahat se riwayat karte hain ke usooli taur par raae par amal hai hi nahi. Ulama e Hanaabala mein se Allama Ibnul Jauzi رحمہ اللہ waghaira ne bhi isi tarha naqal kiya hai. Jab wo raae se

⁶⁰ Allama Ibnul Qaiyyim رحمہ اللہ ne bohot tafseel se Imam Shafai رحمہ اللہ ke aqwaal naqal kiye hain, mulaheza ho Elaam al Muwaqqeen: V2 P264-271

⁶¹ Allama Abu Ishaq Shaatbi رحمہ اللہ, Imam Shafai رحمہ اللہ ka ye qaul naqal karte hain: Hadees mera mazhab hai, mera jo qaul iske mukhalif ho isey diwar par de maro. (Al Etesaam: V2 P346)

rokhte hain yaa isse nafrat karte hain to inka qaul bhi Aimmah e Salaasa ke qaul ke mutabiq hai, jo is par dalaalat karta hai ke hadees saheeh inka mazhab hai. Imam Ahmad رحمته الله is par mazeed izaafa ye karte hain ke Aimmah Salaasa to raae par amal kar lete hain. Agar wo nass ke mukhalif naa ho. Magar wo to raae hi par amal karne se rokhte hain.⁶²

Allama Sherani رحمته الله Al Mizaan mein raqam taraz hain ke Aimmah Arba ka qaul hai ke jab saheeh hadees mil jaae to wohi hamara mazhab hai aur kisi ke liye qiyaas aur hujjat ki gunjaesh nahi rehti.

Amal Bil Hadees Dar-haqeeqat Aimmah Arba'a Ki Muwaafiqat Hai:

Jab ye haqeeqat waazeh ho gai ke Aimmah Arba ka apni raae ke muqable mein nass ko muqaddam rakhne par ijma hai to aapko maloom hogaya ke wo aalim jo ahle mazahib ke qaul ko chod kar nass par amal karta hai wo dar-haqeeqat Aimmah Arba ki muafaqat karta hai aur wo muqallid jo ahle mazahib ke qaul ke muqable mein nusoos ko tark kar deta hai. Wo Allah aur Rasool ﷺ apne Imam aur deegar tamaam ulama e islam ki mukhalifat karta hai.

Khuda Ki Qasam! Allah Ta'ala se darte hue aur Rasool Allah ﷺ se haya karte hue mazkoora baala iqtebasaat nok e qalam se jaari hue hain. Ya Allah al A'ajab! Kay ek momin ke liye Allah aur Rasool ﷺ ke qaul ko ulama e ummat ke aqwaal par muqaddam rakhne ki khatir in iktebasaat se taa'eed haasil karne ki zarurat hai?

Ya Allah al a'ajab! Kaun aisa momin ho sakta hai, jis par ye waazeh haqeeqat miltees⁶³ ho aur aakhir isey in ulama ke aqwaal se taa'eed haasil karna pade ke Allah aur Rasool ﷺ ka qaul unke aqwaal par muqaddam hai. Wo is usool se waqif hain ke tarjeeh ta'aruz ki fara'a hai. Wo kaun hai jiska qaul Allah aur Rasool ﷺ ke qaul se muta'araz ho sakey. Hatta ke hame tarjeeh o taqdeem ki taraf rujoo karna pade. SubhanAllah ye to bohtan e azeem hai.

Allah Ta'ala in muqallideen ko gharat kare, jinke ghuloo ko dekh kar AR ko apne aqwaal ke muqable mein Allah Ta'ala aur Rasool Allah ﷺ ke qaul ko muqaddam rakhne ki tasreeh karna padi. Ye ghuloo yahood o nasaara ke is ghuloo se mushabeहत rakhta hai jo wo apne ahbaar o rohbaan ke baare mein rakhte the.

In muqallideen ne hame bhi in iqtebasaat ke naqal karne par majboor kiya. Warna ye aisee waazeh haqeeqat hai jo kisi par mushtaba nahi ho sakti. Ba-farz e muhaal (maazAllah) agar ulama e islam mein se koi aalim apne qaul ko Allah Ta'ala aur Rasool Allah ﷺ ke qaul ki maanind qaraar deta hai to iske qaul ko Allah Ta'ala aur Rasool Allah ﷺ ke qaul par muqaddam rakhna to kujaa wo to sirey se hi kafir aur murtad hai. *Inna Lillahi Wa Inna Ilaihi Rajeeoon*

In Mazahib ne ahle mazahib ke saath kya kiya. Aur unhe'n kaha'n le aae. Kaash! Ye bewaqoof aur moharam muqallideen aqal se kaam lekar ghaur kare'n. Kyoun'ke un logo'n ne ilm mein fikr o tadabbur tark kar diya aur Allah Ta'ala aur Rasool Allah ﷺ ki waazeh nusoos aur apne aimmah e mazaahib ke aqwaal ke ma-bain muwazna karne lage. Unho'n ne tasawwur kar liya ke ye Aimmah Ikram رحمته الله Rasool Allah ﷺ ke saamne khade hain. In muqallideen mein se jisme zarra bhar aqal baaqi reh gai hai, kya wo so'nch sakta hai ke ye Aimmah Mutabawween

⁶² Qiyaas aur raae ke baare mein Imam Ahmad bin Hambal رحمته الله ke mazhab ki ye tarjuman saheeh nahi. Kyoun'ke Imam Mausooif Quran o Sunnat ki nusoos, Fataawa Sahaba رحمته الله aur hadees e za'eeif ki adm maujoodgi ke waqt raae aur qiyaas par amal kar lete hain. Ibnul Qaiyyim رحمته الله Elaam al Muwaqeen mein qiyas ke baare mein Imam Ahmad رحمته الله ka mazhab naqal karte hain: Kisi Mas-ale mein jab Imam Ahmad رحمته الله ke paas nas, yaa qaul e Sahabi رحمته الله, hadees mursal ya hadees e za'eeif nahi hoti to wo paachwe'n usool ki taraf rujoo karte hain aur wo hai qiyaas. Wo zarurat ke waqt qiyas par amal karte hain. Imam Ahmad farmate

hain, maine Imam Shafai رحمته الله se qiyas ke mutalliq poocha to unho'n ne jawab diya ke sirf zarurat ke waqt qiyaas par amal kiya jaata hai (Elaam al Muwaqeen: V1 P32)
Khud Imam Shawkani رحمته الله ne Irshad al Fahool mein Ibne Qadama رحمته الله ke hawaale se Imam Ahmad رحمته الله ka ye qaul naqal kiya hai ke: Koi shakhs qiyaas se mustasna nahi reh sakta: (P99)
Qiyas ki mukhalifat mein Imam Ahmad ko jo qaul milta hai, Qazi Abu Ya'ala رحمته الله ne iski taaweel ki hai ke nass ki maujoodgi mein qiyaas faasid al etebaar hai. (P200)

⁶³ T: Unable to find meaning

Aap ﷺ ke saamne khade hokar Aap ﷺ ke qaul ko radd kar sakte hain. Yaa Aap ﷺ ke qaul ki mukhalifat kar sakte hain? Hargiz nahi!

Aimma Ikram رضى الله عنه mein sabse ziyada taqwa aur sabse ziyada khashiyat e ilaahi hai. Akaabir Sahaba Ikram رضى الله عنه Rasool Allah ﷺ ki azmat aur haibat ki wajah se bohot se hawaadis mein Aap ﷺ se sawal nahi kar sakte the. Unhe'n ye baat acchi lagti thi ke ahel badiya⁶⁴ mein se aqalmand shakhs huzoor ki khidmat mein hazir hokar kare taa-ke wo uske sawal se istefaada kar sake'n. Jaisa ke saheeh ahadees mein saabit hai. Sahaba Ikram رضى الله عنه Rasool Allah ﷺ ke saamne is tarha maudab hokar baithte the goya ke unke saro'n par parinde hain. Apni nazro'n ko jhukaa kar rakhte the.

Aur izzat o ehteram ki wajah se uthaa kar Aap ﷺ ki taraf nahi dekhte the. Wo apne aapko is qadar haqeer aur kamtar samajhte the ke wo Huzoor ﷺ ki aara ke saath apni aara ke ta'aruz ka tasawwur bhi nahi kar sakte the. Taabaeen رضى الله عنه bhi Sahaba Ikram رضى الله عنه ke adab mein qareeb qareeb yehi tareeqa rakhte the aur tabe-taabaeen bhi taabaeen ke saath isi tarha adab se pesh aate the.

Aye Muqallid! Aapka kya khayal hai ke agar aapka imam Huzoor ﷺ ke saamne hazir hota to kya isi tarha adab o ta'azeem se sar jhukaa kar khada naa hota?

Aye Miskeen! Agar tu ilm se rehnumai haasil nahi kar saka to kam-az-kam aqal hi se rehnumai haasil karlo. Kyou'nke agar tu aqal hi se raushni haasil karne ki koshish karega to apni jahalat ki tarikiyo'n se nikal kar noor e haq mein aajaaega.

Aapko taqdeem e nusoos ke baare mein Aaimma Arba ke aqwaal ki ma'arefat haasil ho gai hai, jo hamne guzishta sutoor mein naqal kiye hain. Hamen mana e taqleed par unka ijma bhi aapke samne pesh kar diya hai. Hamne Imam Abu Hanifa, Imam Darul Hijra Malik bin Anas رضى الله عنه ke aqwaal bhi naqal kar diye hain. Mane e taqleed ke baare mein Imam Muhammad bin Idress Shafai رضى الله عنه ke tamaam aqwaal bhi aapke saamne hain.

Zara Imam Shafai رضى الله عنه ke shagrid e Rasheed Imam Muzni رضى الله عنه ki tasneer Mukhtasar Muzni ke ibtedaiya ke ye alfaz mulaheza farma lejiye. Raqamtaraz hain: Ye Imam Shafai رضى الله عنه ke ilm aur unke aqwal ke ma'ane ka ikhtesaar hai. Taa-ke main ise us shakhs ke samne padhu'n jo isko akhaz karne ka iraada rakhta hai aur uske saath saath is baat ko bhi mad e nazar rakhna hoga ke Imam Shafai رضى الله عنه ne apni ya kisi aur ki taqleed se mana kiya hai. Taa-ke wo shakhs apne deen ki khatir is mein ghaur kare aur poore bharose ke saath ise akhaz kare.⁶⁵

In alfaz par ghaur kejiye jin ko Imam Muzni رضى الله عنه ne naqal kiya hai aur Imam Muzni رضى الله عنه Imam Shafai رضى الله عنه ke mazhab ki sabse ziyada ma'arefat rakhte the. Aur Imam Shafai رضى الله عنه ki is tasreeh ka sabse ziyada ilm rakhte the. Unho'n ne apni ya kisi doosre ki taqleed se mana farmaya hai.

Imam Ahmad bin Hambal رضى الله عنه se bhi mana e taqleed mein bohot se aqwaal manqool hain. Chunache Abu Dawood رضى الله عنه kehte hain: Maine Imam Ahmad رضى الله عنه se arz ki: Auzai رضى الله عنه, Malik رضى الله عنه se muttabe sunnat hain.

Imam Ahmad رضى الله عنه ne farmaya: Apne deen mein unme se kisi ki taqleed naa kar. Jo cheez Rasool Allah ﷺ aur Sahaba Ikram رضى الله عنه se saabit hai bas isi ko ikhteyar karle.

⁶⁴ T: Sehra, Biyabaan

⁶⁵ Elaam al Muwaqqeen: V2 P181

Abu Dawood رحمہ اللہ kehte hain: Maine Imam Ahmad رحمہ اللہ ko ye farmate hue suna hai: Itteba ye hai ke musalman Rasool Allah ﷺ ki sunnat ki paerwee kare, Sahaba Ikram رضی اللہ عنہم ke ta-ammul ki paerwee kare aur phir taabaeen ki pariwee kare.

Mulaheza farmaiye, Imam Mausooif ne kis tarha Taqleed aur itteba mein tafreeq ki hai. Abu Dawood رحمہ اللہ kehte hain: Mujhe Imam Ahmad رحمہ اللہ ne farmaya: Meri taqleed naa kar, Naa Maalik رحمہ اللہ, Shafai رحمہ اللہ, Auzaai رحمہ اللہ, aur Soori رحمہ اللہ ki taqleed kar. Balke deen ko isi akhaz se akhaz kar jaha'n se unho'n akhaz kiya hai.

Imam Ahmad رحمہ اللہ ne farmaya: ye cheez kisi shqas mein samajh ki kami par dalaalat karti hai ke wo apne deen mein rijaal ki taqleed karta hai.⁶⁶

Allama Ibnul Qaiyyim likhte hain: Isi wajah se Imam Ahmad رحمہ اللہ ne fiqa mein koi kitab taaleef nahi ki, balke unke shagirdo'n ne unke aqwaal, af-aal aur jawabaat waghaira se unke mazhab ki tadween ki hai.

Allama Ibne Jauzi رحمہ اللہ Talbees e Iblees mein raqam taraaz hain: Aapko maloom hona chaahiye ke muqallid ko is cheez par etemaad nahi hota. Jisme wo taqleed karta hai. Taqleed mein manfa-at aqal ka ibtaal⁶⁷ hai. Is mauzoo par unho'n ne bohot taweel bahes ki hai.

Hurmat e Taqleed e Aaimma Ahle Bait Ki Tasrihaat:

Biljumla Taqleed ke baare mein Aaimma Arba ki mumaneat aur apni aara aur deegar ulama ki aara par Quran o Sunnat ki nusoos ko muqaddam rakhne mein unka mauqif is qadar waazeh hai ke saheb e ilm par khwah unka peer ho ya koi aur makhfi nahi reh sakta. Rahi Taqleed ke baare mein deegar aaimma mutabauween ki nusoos to Aaimma Ahle Bait رحمہم اللہ bhi Taqleed se mana karte hain. Mumaneat e Taqleed ki nusoos unki maarooif kitabo'n mein maujood hain. Unke mazahib ki ma'arefat rakhne waalo'n ne unse naqal kiya hai jo koi in nusoos ko dekhna chaahta hai. Isey in aaimma ki talifaat ka mutalea karna chaahiye.

Imam Muhammad bin Ibrahim Wazeer رحمہ اللہ ne apni tasnifaat mein in nusoos ko jamaa kar diya hai, jo kaafi o shaafi hain. Khususan unho'n ne apni maarooif kitab Al Qawaaed mein Aaimma Ahle Bait aur deegar tamaam ulama e islam ka ijma naqal kiya hai ke murda shakhsiyaat ki taqleed haraam hai.

Is kitab mein unho'n ne bohot taweel aur umda bahes ki hai. Aapke liye Imam Haadi Yahya bin Hussain ki tasrihaat kaafi hain. Kyou'n ke Imam Haadi wo hasti hain ke dayaar e Yemen ke tamaam musalman unki apne a'asar yaane teesri sadee hijri se lekar aaj tak unke mazhab ki taqleed karte hain. Unke muttebeen aur unke mazhab ka ilm rakhne waalo'n ke yaha'n ye cheez shohrat rakhti hai, unho'n ne is sarahat se taqleed ki mumaneat ki hai ke isme kisi shak o shubha ki gunjaesh nahi.

Inka ye qaul tamaam dayar e Yemen mein mashoor hai. Jise deegar log to kya khud Imam Haadi ke muqallideen bhi jaante hain. Magar wo Imam Haadi ki Taqleed karte hain, khwah Imam Haadi chaahte ho'n yaa naa chaahte ho'n.

Unke muqallideen kehte hain ke agarche Taqleed jaaez nahi, magar unho'n ne muta-akkhireen ke qaul par amal karte hue unki Taqleed ki hai ke Imam Haadi ki taqleed jaaez hai. Halaa'nke Imam Haadi ne khud Taqleed se mana kiya hai. Agar aap mein insaaf hai to ye cheez aapko bohot ajeeb o ghareeb nazar aaegi. Isse aapko ye haqeeqat bhi maloom ho jaaegi ke imam Haadi ke baaz muttabeen ne usool o furoo ki kitabo'n mein Taqleed ke jawaz ki jo

⁶⁶ Ye tamaam aqwaal Ibnul Qaiyyim رحمہ اللہ ne Elaam al Muwaqqeen V2 P182 par naqal kiye hain

⁶⁷ T: Bahadur Log, Bade Insan

tasreeh ki hai wo unke Imam ke mazhab ke mutabiq nahi hai. Inme bhi Taqleed isi tarha aai hai, jaise doosre mazaahib mein.

Mazaahib e Mustakhras Ne Quran o Sunnat Ko Mansookh Kar Diya?

Guzishta zamane mein Imam Haadi aur Imam Zainul Abedeen ke muttabeen insan ke haamil the. Khususan ijtehaad ka darwaza khula rakhne Taqleed ko jaaaz qaraar dene aur is jawaz ko kabhi mutaiyyan imam ki Taqleed ke daaera mein mehsoor naa karne ke baare mein unho'n ne daman e insan ko hath se nahi choda. Jaisa ke unki talifat se ye haqeeqat waazeh hai. Iske bar-aks deegar muqallideen apne aap par kisi imam e moaiyyan ki Taqleed wajib qaraar dete hain. Unhe'n is baat par sukoon o itmenan hai ke Ijtehaad ka darwaza band ho chuka hai aur bando'n par Allah Ta'ala ka fazal o karam munqata ho chuka hai.

Wo apni jahalat mein shareek awaam ko ma'arif e ilmiyya se nawaazte rehte hain, unho'n ne awaam ki Khatir masael e Taqleed ki ma'arefat mein kitabe'n mudawwan kee'n aur unhe'n ye zahen nasheen karaaya ke aimma ikran ka zamana guzar jaane aur isteqrar e mazaahib ke baad ijtehaad ka darwaza band ho chuka hai. Aur unki bidaat mein ek aur bidat ka azaafa kar diya. Aur unki shanaa-at⁶⁸ ko dugna kar diya aur unke baare mein jahalat ka faisla karke unko jaahil qaraar de diya. Jo koi aisee baat kehne ki jura-at karta hai, Allah Ta'ala ke baare mein is qism ka hukum laga sakta hai.

Jisse Allah Ta'ala ke apne bando'n par taaleem o irshad ke zariye fazal o karam karne se ajiz hona laazim aata hai. Wo ye jura-at bhi kar sakta hai ke bando'n mein ghalat faisle kare aur apne kalaam mein be-tukke pan ka izhaar kare. Ta'ajjub hai unho'n ne jahalat aur bida'at e taqleed par jo-ke tamak bidato'n ki jad aur har qism ki qabaahat o shnaa-a'at ka munabba hai kaise qinaa-at karli hai. Yaha'n tak ke in muqallideen ne ummat e muhammadiya par Kitab o Sunnat ke zariye ma'arefat e shariya tki tamaam raahe'n masdood kardi hain.

Ye daawa kiya ke ma'arefat deen ki koi sabeel nahi. Goya faham e bashari badal gaya hai. Aqal e insani ki tamaam salahiyate'n khatam ho gai hain. Ye is baat ki khwahish hai ke tamaam ummat mein bidat e taqleed aam ho jaae aur unke tabqa mein koi shakhs unki sateh se buland hokar naa so'nche. Goya Kitab o Sunnat se maa-khaz e shariyat jo hamare saamne maujood hai, mansooq ho chuki hai aur uski naasikh o bidat hain jo deen e haq mein unki Taqleed ne ejaad ki hain. Logo'n ko Quran o Sunnat ki kisi aisee baat par amal nahi karna chaahiye mazahib mustaqrah mein jiska suboot naa ho.

Baat ye nahi ke mazhab ki aara agar Kitab o Sunnat ke muafiq hain, tab is par amal hoga, balke haqeeqat ye hai ke Kitab o Sunnat ki nusoos agar in mazaahib ki muafaqat karti hain to tab in par amal hota hai. Agar Quran o Sunnat ki nusoos mazhab ki mukhalifat karti hain to in nusoos se tamasuk karna aur un par amal karna jaaaz nahi.⁶⁹

Ye unke aqwaal k haasil hai, magar jab unho'n ne dekha ke is tasreeh par khuwaas to kya awaam ka zahen bhi unke maslak e Taqleed ko qubool karne par taiyaar nahi, jisey sunkar unke dil kaa'np uthte hain to unho'n ne is kufriya ibarat aur maqaala e jaahiliyat ko aise alfaaz ke pardo'n mein chupaa diya, jin se inka maqsad faut nahi hota. Wo awaam mein kuch is tarha baat karte hain "Ijtehaad ka darwaza band hogaya" is jhoot aur iftra ke ma'ane ye hai ke ab is millat e islamiya mein koi aisa shakhs baaqi nahi reh gaya jo Kitab o Sunnat ka faham rakhta ho. Jab Kitab o Sunnat ka faham rakhne waala baaqi nahi to Kitab o Sunnat ko samajhne ki koi sabeel nahi.

⁶⁸ T: Badi, Buraai, Gandagi

⁶⁹ Abul Hasan Karkhi to mubalgha karte hue yaha'n tak kehte hain: Har wo ayat e qurani jo hamare ashaab ke mazhab (yaane mazhab e hanafi) ke mukhalif hai wo yaa to mansookh samjhi jaaegi yaa ise tarjeeh par mahmool kiya jaaega aur agar apne

mazhab ke muafiq banaane ke liye iski taaweel karli jaae to behtar hai. (Usool e Karkhi Ma'a Usool al Bazdoi: P373 Har wo hadees jo hamare ashaab ke mazhab ke khilaf hai wo naskh par mahmool hogi yaa samjha jaaega ke isi jaisi koi hadees iski ma'ariz hai. P373 Inna Lillahi Wa Inna Ilaihi Rajعون

Jab Kitab o Sunnat ke faham ki koi raah nahi tab unme kitne hi ahkam aise hain jinki taraf iltefat aur in par amal karna mumkin nahi, khwah wo mazhab ke muafiq ho'n yaa mukhalif. Kyou'nke koi shakhs aisa maujood nahi hai jo Kitab o Sunnat ki nusoos ke ma'ane ki ma'arefat rakhta ho. Ye Allah Ta'ala par jhoot aur bohtan hai. Goya wo ye daawa karte hain ke Allah Ta'ala aisee makhoolq paeda karne ki qudrat nahi rakhta.

Jo iski shariyat ko samajh kar iske mutabiq iski ibadat kare. Hatta ke Allah Ta'ala ne Kitab o Sunnat ke zariye apne bando'n ko jo shariyat ataa ki hai wo shariyat mutlaqa aur daaemi nahi, balke wo shariyat muqaiyyada aur ek khaas waqt e muqarrar tak ke liye hai. Ye muddat muaiyyana mazahib mustakhra ke zahoor aur ibteda par khatam ho jaati hai.

In mazahid ke zahoor ke baad koi Kitab o Sunnat nahi, balke is ummat ke liye ek nai shariyat wujood mein aagai hai. Jo apni raae aur zan ke mutabiq Quran o Sunnat ke sabeqa ahkam ko mansookh kar sakti hai. Agarche muqallideen zuban e qaal se iska inkan aur uski tardeed karte hain. Magar zuban e haal se yehi cheez laazim aati hai.

Warna unke is dawa ke aur kya ma'ane ho sakta hai ke ijtehaad ka darwaza band aur taqleed ke siwa koi chaara nahi. Jab wo ye dawa karte hain to isse wohi nateeja nikalta hai jiska hamne zikar kiya hai. Yaha'n ham inko ye ayat bhi padh kar sunaate hain

Unho'nNe Allah Ko Chodkar Apne Ulama Aur
Darwesho'n Ko (apna) Rabb Banaa Liya.⁷⁰

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

Wo agar iska inkaar bhi karte hain aur kehte hain ke ijtehaad ka darwaza khula hai aur taqleed zaroori nahi. Unse poocha jaae ke phir tum Kitab o Sunnat par amal karne waalo'n aur apne deen ko bilaa waasta Quran o Sunnat se akhaz karne waale par tarha tarha ke ilzam kyou'n lagaate ho. Tumne unki izzat par hamle karne aur unko takaleef poh'nchaane ko kaise jaaez samajh liya hai.

Unhe'n khud ilm hai aur uske saath saath wo log bhi jaante hain, jo unke mazhab ki ma'arefat rakhte hain ke ye poori shadd o madd ke saath ijtehaad ka darwaza band kiye hue hain aur unho'n ne Kitab o Sunnat tak poho'nchne ki tamaam raahe'n masdood kar rakhi hain. In par bilaa taraddud hi baat laazim aati hai. Jiska hamne zikar kiya hai. Lehaza aap khud hi insan kar leekiye ke bidat e taqleed ke sabab se deen ko kin kin masaaeb se do-chaar hona padaa aur kin kin shaiyaani buraiyo'n ka saamna karna padaa.

Mafaasid e taqleed ki wajah se agar ijtehaad ke masdood hone ki burai na Jahannam leti tab bhi Taqleed ki burai inteza ko poh'nchi hui hai. Kyou'nke Taqleed aisee museebat hai jisne sirey se shariyat ki bisaat hi lapet kar rakh di hai. Taqleed se Allah Ta'ala aur uske Rasool ﷺ ke kalaam ka mansookh hona yaa doosro'n ki aara ka muqaddam hona aur unke hukum ki bajaaye doosro'n ke hukum ko taaleem karna lazim aata hai.

Usey islam ki maut ki kahbar dene waale uth! Uski maut ka elaan karde, kyou'nke nekiyaa'n zeal ho gae'n aur buraiya'n zahir ho gae'n.

Taqleed Mein Zaidiyya Aur Hadwiyya Ka Ta'assub:

Guzishta sutoor mein hamne jo zikar kiya hai ke dayar e Yemen mein Zaidiyya aur Hadwiyya mein Ijtehaad ka darwaza khula rakhne ke baare mein insaaf ke haamil ulama maujood hain. To ye guzre zamano'n ki baat hai. Aaj kal to hamne Zaidiyya aur Hadwiyya ko sabse ziyada muta'assib paaya hai. Kyou'nke ye log jab kisi ke mutalliq sunte ke usne ijtehaad ka daawa kiya hai aur wo apne deen ko bilaa waasta Kitabullah aur Sunnat e Rasool ﷺ se

⁷⁰ Surah Tauba: 31

akhaz karta hai to is tarha haath dho kar iske peeche padh jaate hain ke is burey sulook par islam ki aankhe'n roti hain. Is par is qadar ta'an o tashnee, laanat o malaamat, tafseeq o takfeer ke teer barsaae jaate hain ke is qadar kuffar par bhi nahi barsaate. Isey apne ilaaqe se nikaal dete hain, isey patthar maarte hain aur iski hatak e izzat tak se baaz nahi aati.

Yaqeenan aap jaante hain ke agar inko kilafat ki haibat naa rok rakha ho to ye log in ulama ko qatal karne se bhi gurez naa kare'n. Jo apne aap ko Kitab o Sunnat se mansoob karte hain aur unke saath wo sulook karte, jo wo kuffar ke saath bhi nahi karte. Hamen iska kafi mushaheda kiya hai. Magar ye muqam iski bast o tafsel ka mutahammil nahi.

Yemen Mein Ta'assub Ka Sabab:

Is tashaddud ka sabab ye hai ke ulama e muqallideen ki ek jamat jo deen ke auz hamesha duniya ki taalib rehti hai. Aam bazaar logo'n aur lashkariyo'n ko jo deen ki ziyada soojh boojh nahi rakhte ye baawar karaane mein kaamyaab ho gai hain ke un saabit shuda masaael mein jin mein wo Taqleed karte hain mukhalifat karne waale dar-haqeeqat Ameer ul Momineen Hazrat Ali Karamullah Wajh se munharif hain.

Wo Hazrat Ali ؑ se bughz rakhte hain unki fazeelat ko tasleem nahi karte aur Aimmah e Ahle Bait aur unki aulad se enaad rakhte hain. Jab ek aami ye baat sunta hai aur uske saath saath in ulama e muqallideen ke zahiri libaas shaan o shaukat in shagirdo'n ke jamghatto'n, unki qazaa aur fatwo'n ki wajah se unke zahen mein ye baat baithi hui hoti hai ke ye ualmaa ikram bade maahir aur bade faazil hain. To isey koi shak nahi rehta ke ye baad saheeh hai. Aur Quran o Sunnat se baraah e raast deen akhaz karne waala aalim Ahle Bait ka dushman hai. Uske dil mein hamiat e jaahiliyat ka jazba bedar hota hai ye hamiyat deeni wajah se janam leti hai.

Iske dilme ye wahem, jaise ham sabeqa sutoor mein zikar kar chuke hain, unki bidat ki tarweej jahaalat ko phaelaane aur apne se ziyada jaahilo'n par iqtesar ki khatir in muqallid umala ne daala hai. Kyou'nke ye ulama jaante hain ke in awaam ki jaahiliyat mein shuja'at is qadar hai. Ke bayan se bhi bahar hai. Hatta ke in awaam mein se jab koi mujarrad wahem ki wajah se jiski koi haqeeqat nahi. Hazrat Ali ؑ ki tanqees sunta hai to ise itni ghairat aur is qadar ghussa aata hai ke isko a'ashr e a'asheer bhi Allah Ta'ala aur Rasool Allah ﷺ ki tanqees sunkar nahi aata.

In shaitani hatkando'n ki binaa par ulama e ijtehaad bilaad e yemen mein shadeed zahen o ibtila mein muhtala hogae. Ye jurm in ulama e muqallideen ka hai kyou'nke bimaari ki asal jad aur zaher qatil wohi hain. Aur agar awaam a'aqal o shaoor se behra war hu'n to unke mutalliq in shayateen ki tabeel ka khof nahi rehta. Kyou'nke jo koi apni ibadaat o muamilaat mein Kitab o Sunnat ki nusoos se tark karta hai. Iske mutalliq saheb e aqal ye soch bhi nahi sakta ke in nusoos se Hazrat Ali ؑ ki muwalaat se inheraf laazim aata hai.

Kitab o Sunnat ki nusoos ki wajah se Hazrat Ali ؑ ke khilaf dilme bughz kaise aasakta hai. Magar awaam mein jab fuqdaan e ilm aur fuqdaan e aqal dono ekatthe ho jaae'n. Khaas taur par deeni muamilaat mein aur shayateen ki talbees ki maujoodgi mein. To phir Inna Lillahi Wa Inna Ilaihi Rajeeon padh lena chaahiye. In awaam ko kya hogaya hai ke noor e ilm ke fuqdaan ulama par eteraaz aur tahkam ki wajah se unke dil siyah hogae. Ye kaisa zamaana hai jisme itni buraiya'n hain jinka koi shumar nahi.

Har zamane mein awaam ke akhalaq mein ye cheez shamil rahi ke wo ulama ki is qadar ta'azeem karte the jo bayan se bahar se basa auqaat you'n bhi hota tha. Ke Awaam tabarruk ke liye ulama ke hath pao'n choomne se gurez nahi karte the. Apne liye in se dua karwate the. Wo tasleem karte the ke ulama deen mein bando'n par Allah Ta'ala ki hujjat mein wo amr o nahi mein unki ataa-at karte the. Bila-shubha awaam ko in shaitan gumrahiyo'n

aur taqaabuli akhlaaq par in muqallideen ualam ne ubhaara hai. Uske liye wo zarae istemal kiye hain, jiska zikar hamne guzishta safhaat mein kiya hai.⁷¹

Ghaur keejiye, ye af-aal jo bilaad e yemen ke muqallideen se saadir ho rahe hai. Ho rahe hain. Kya un logo'n ke af-aal ho sakte hain jinhe'n is haqeeqat ka eteraaf hai ke ijtead ka darwaz qiyamat tak ke liye khula hai. Aur us shakhs ke liye Taqleed jaaez nahi jo rutba e ijtehaad ko poh'ncha hua hai. Aur ye ke kisi aalim ke liye jaaez hai ke apne andar ijtehaad ki sharaaet poori karne ke baad apne ijtehaad par amal kare. Khwah kisi ek hi fan yaa kisi ek hi mas-ala mein kyou'n naa ho. Jaisa ke Aimmah Ikram رحمہم اللہ ki fiqa ke ashaab tasaneef ne apne usool o furoo ki kitabo'n mein tehreer kiya hai.

Hargiz nahi, khuda ki qasam ye to un logo'n ke hathkande hain jo Kitabullah aur Sunnat e Rasool Allah ﷺ se a'adaawat rakhte hain. Kitab o Sunnat ke talebeen aur unme raghbat rakhne walo'n ke khilaf bughz rakhte hain. Ijtehaad se rokhte hain aur taqleed ko wajib qaraar dete hain aur shariyat aur talebeen e shariyat ke darmiyan haael hote hain aur unko ye baawar karaane ki koshish karte hain ke unke liye shariyat ka faham o idraak muhaal hai. Jaisa ke tamaam mazahib ke muqallideen ka wateera hai. Balke ye hazraat ghuloo aur ta'assub mein unse bhi badh gae hain.

Iske saath saath aimmah ikram ne apni usool o furoo ki kitabo'n mein uloom e ijtehaad ki tadaad ki tasreeh ki hai. Ye uloom 5 hain aur har fan ke mujtahid ke liye inka mukhtasar hisaa bhi kaafi hai. Ye muqallideen jaante hain ke Kitab o Sunnat ka ilm rakhne waale unke aksar ham a'asar ulama in uloom e khamisa ki qadar e zaroorat se kai gunaa ziyaada ma'arefat rakhte hain. Iske alaawa deegar uloom mein bhi maharat rakhte hain aur ye awaam agarche khud jaahil hain aur ma'arif ko nahi jaante, magar ye ulama ki qadar o qeemat ke mutalliq ahle ilm se pooch sakte hain aur is baat mein ahle ilm se istefaada kar sakte hain.

Taqleed Aur Raae Ki Mazammat Mein Sahaba Ikram رحمہم اللہ Aur Taabaeen رحمہم اللہ Ke Aqwaal

Isse aapko maloom ho gaya hoga ke in awaam ko is cheez par mahez ta'assub ne amaada kiya hai. Jo wo in ulama ke baare mein rakhte hain, jinki wo Taqleed karte hain. Unki ta'azeem mein hadd se badh jaate hain aur unki aara ki hadd se ziyaada ataa-at karet hain. Itni ataa-at wo Sahaba Ikram رحمہم اللہ, balke Kitabullah aur Rasool Allah ﷺ ki sunnat se bhi nahi karte.

Imam Bayhaqi رحمہم اللہ aur Allama Ibne Abdul Barr رحمہم اللہ, Hazrat Huziafa bin Yaman رحمہم اللہ ke hawaale se riwayat karte hain. Unse Quran e Majeed ki ayat

Unho'n Ne Allah Ko Chodkar Apne Ulama Aur Darwesho'n Ko (apna) Rabb Banaa Liya.⁷²

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

⁷¹ 12 sadee hijri mein jab Allama Muhammad bin Ismail al Ameer Samnaani رحمہم اللہ ne taqleed ka radd kiya to Yemen ke ulama e muqallideen hath dho kar unke peeche padh gae. Unhe'n bhi apne hi ham watano'n ke hatho'n ibtila ka saamna karna pada. Unke qatal ke mansube taiyaar kiye gae, unhe qaed o band ke masaaeb se guzarna pada. Unhe'n Jaamea Sana'a mein juma ke khutbe se alag kar diya gaya. Logo'n ne in par naasbiyat aur ahle bait se a'adawat rakhne ka ghinauna ilzam lagaya, inka qusoor sirf ye tha ke wo tamaam ijtehadaat kubut e hadees se istedlal karte the. Taqleed ko chod kar Quran o Sunnat ki raah par gamzan the. Namaz mein hath bandhte the, raful yadain karte the. Halaan'ke tamaam ahle Yemen Imam Zainul Abedeen رحمہم اللہ ke

paerukaar the. Aur Imam Zaid hath bhi baandhte the aur raful yadain bhi karte the. Tamaam aimmah e zaidiyya, tamaam ummahat e kutub e hadees padhte chale aae hain. Ye muqallid ulama awaam ko ye baawar kara dete hain ke unke fiqhi mazab ki mukhalifat deen ki mukhalifat hai. Is liye jab koi saheb e ijtehaad unke mazhab se sar idhar udhar hota hai to usey deen se kharij qaraar de dete hain. Baqi bin Mukhlad رحمہم اللہ, Ibne Hazam رحمہم اللہ, Ibne Taimiyya رحمہم اللہ, Ibnul Qaiyyim رحمہم اللہ, Shawkani رحمہم اللہ, aur ijtehaad ke deegar ilm bardaro'n ko bhi apne apne a'asr mein isi qism ke logo'n ke hatho'n takleef uthaana padde.

⁷² Surah Tauba: 31

Ke mutalliq sawal kiya gaya. Ke kya wo apne aalimo'n aur darwesho'n ki ibaadat karte the. Hazrat Huzaifa رضي الله عنه ne iske jawab mein faramya: Nahi, wo inko poojte to nahi the, magar wo jis haraam cheez ko unke liye hala qaraar de dete wo usko halaal samajh lete the aur jis halal cheez ko un par haraam thehra dete the ye usko haraam samajh lete the aur is tarha wo Rabb ban gae the.

Bayhaqi رحمته الله kehte hain ke ye hadees Ibne Hatim ki sanad se marfooan bhi riwayat ki gai hai. Allama ibne Abdul Barr رحمته الله ne isi qism ki tafseer muttasil sanad se baaz Sahaba Ikram رضي الله عنهم se riwayat ki hai ke "Agar wo darwesh logo'n ko apni ibaadat ka hukum dete to wo hargiz naa maante. Magar unho'n ne Allah Ta'ala ki halal cheezo'n ko haraam qrar dediya aur logo'n ne isey haraam samajh liya aur unho'n ne haraam cheezo'n ko halal banaa diya aur logo'n ne ise halal maan liya. Yehi to Raboobiyyat hai". Allah Ta'ala ka irshad hai:

Aur Isi Tarha Aap Se Pehle Hamen Jis Basti Mein Bhi Koi Daraane Waala Bheja, To Unke Khushaal Logo'n Ne Yehi Kaha: Bilaa Shubha Hamne Apne Baap Daadao'n Ko Ek Tareeqe Par Paaya Aur Ham To Unhee Ke Naqshe Qadam Ki Pariwee Karne Waale Hain. Nabi Ne Kaha: Agarche Main Tumhare Paas Isse Ziyaada Raasti Ka Tareeqa Laaya Hu'n, Jis Par Tumne Apne Baap Daado'n Ko Paaya?⁷³

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ
قَالَ أُولَٰئِكَ جُنُتُكُمْ بِأَهْدَىٰ مِنَّا وَجَدْتُمْ عَلَيْهِمْ آبَاءَكُمْ.

Magar unho'n ne apne aabaa-o-ajdaad ki taqleed ko tarjeeh di aur kehne lage

Wo Kehne Lage: Yaqeenan Tumhe'n Jiske Saath Bheja Gaya Hai Ham To Uska Inkaar Karte Hain.⁷⁴

إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ.

Allah Ta'ala irshad farmata hai:

Jab Wo Log Jinki Paerwee Ki Gai Thi, Un Logo'n Se Bezar Ho Jaa'e'nge, Jinho'n Ne Pariwee Ki Thi Aur Wo Azaab Dekhe'nge Aur Unke Tamaam Talluqaat Kat Jaa'e'nge. Aur Jin Logo'n Ne Pariwee Ki Thi, Wo Kahe'nge: Kaash Ke Hamare Liye Ek Baar (duniya mein) Wapasi Ho To Ham Bhi Un Logo'n Se Usi Tarha Bezar Ho Jaa'e'n Jis Tarha Wo Hamse Bezar Ho Gae Hain. Isi Tarha Allah Unke Amaal Ko Nakaam Khwahish Banaakar Unke Saamne Dikhaega Aur Wo Aag Ke Azaab Se Nikalne Waale Nahi Ho'nge.⁷⁵

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ.

Quran e Majeed mein ek aur jagah aata hai:

Ye Kya Moortiya'n Hain, Jinke Liye Tum Mujawar (baney Baithe) Ho? Wo Kehne Lage Hamen Apne Baap Daada Ko Unhi Ki Ibaadat Karte Hue Paaya.⁷⁶

مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ.

Aye Hamare Rab! Beshak Hamne Apne Sardaro'n Aur Apne Bado'n Ki Ataa-at Ki, To Unho'n Ne Hame'n Gumrah Kar Diya.⁷⁷

إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا.

⁷³ Surah Az Zukhruf: 23-24

⁷⁴ Surah Az Zukhruf: 24

⁷⁵ Surah Baqarah: 166-167

⁷⁶ Surah Ambiya: 52-53

⁷⁷ Surah Ahzab: 67

Ye tamaam ayate'n aur isi mafhoom ki deegar ayate'n muqallideen ki be-aqali aur unki haalat e zaar ki taraf ishaara karti hain. In ayaat ka shaan e nuzool agarche kuffar aur mushrikeen ke baare mein hai, taaham ittehad e ellat ki binaa par muqallideen par iska itlaaq bhi saheeh hai. Usool mein ye cheez saabit hai ke etebaar e umoom lafz ka hota hai. Khusoos e sabab kaa nahi aur adm e wujood ke etebaar se hukm illat ke saath rehta hai.

Ahle ilm ne ibtaal e Taqleed ke baare mein unhi ayaat e kareema se istedlal kiya hai. Kuffar ke baare mein unke shan e nuzool ne unko talqeed par unke itlaaq se roka nahi. Chunache muttasil sanad se Allama ibne al Bar رحمته الله, Hazrat Ma'az bin Jabal رضي الله عنه se riwayat karte hain unho'n ne farmaya: "Tumhare peeche peeche azmaisho'n ki bharmaar hai, jin mein maal bohot ziyada hoga, Quran bohot kasrat se padha jaaega, hatta ke momin aur munafiq, aurat aur bacche, siyah o surq sab Quran padhe'nge aur qareeb hai ke tum mein se koi kahega ke maine to Quran bohot padha hai. Magar mera khayal hai, log us waqt tak meri pariwee nahi kare'nge. Jab tak ke main unke liye Quran ke alaawa koi aur cheez ejaad naa karu'n. Aise shakhs ki bidat se bachte rehna, kyou'nke har bidat gumrahi hai".

Allama Ibne Abdul Barr رحمته الله riwayat karte hain ke Hazrat Abdullah bin Abbas رضي الله عنه ne farmaya: Alim ki laghzisho'n ki itteba par halaakat hai. Unse poocha gaya: Ye kyou'nkar? Unho'n ne farmaya: Alim apni raae ka izhaar karta hai, phir wo kisi aise shakhs ko paata hai jo isse ziyada sunnat ka ilm rakhta hai. Magar ye iska qaul chod kar apni raae ki itteba karta hai.

Allama Ibne Abdul Barr رحمته الله riwayat karte hain ke Hazrat Ali رضي الله عنه ne farmaya: Aye Kameel! Dil bartano'n ki maanind hote hain, unme se sabse accha wo hai, jo bhalai ko sabse ziyada mehfooz karta hai. Logo'n ki 3 qisme'n hoti hain, Alim e Rabbani. Talib e ilm jo najaat ke ilye ilm haasil karta hai aur bewaqoof aur nakaara log, jo har awaaz ki paarwee karte hain. Jo ilm se rausni haasil nahi karte aur jo kisi qaabil e etemaad daleel ka sahara nahi lete.

Allama Ibne Abdul Barr رحمته الله Hazrat Ali رضي الله عنه se riwayat karte hain ke unho'n ne farmaya: Rijaal ki aara ko sunnat banaane se bacho, kyou'nke insan ka haal to ye hai ke wo ahle Jannat ke amal karte karte ahle Jahannam ke amal karne lag jaata hai. Is liye jab wo marta hai to iska shumar ahle Jahannam mein hota hai.

Allama Ibne Abdul Barr رحمته الله riwayat karte hain ke Hazrat Abdullah bin Masood رضي الله عنه ne farmaya: Tum Mein se koi shakhs apne deen ke baare mein kisi ki taqleed naa kare, ke agar wo imaan laaya hai to ye bhi imaan le aae aur agar isne kufr kiya to ye bhi kufr ka irtekar kare. Kyou'nke shar mein koi namuna nahi.

Allama Ibne Abdul Barr رحمته الله Hazrat Auf bin Malik رضي الله عنه ke hawaale se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Meri ummat 70 se ziyada kuch firqo'n mein bat jaaegi, unme se fitna ke etebaar se badd-tareen wo hain jo deen mein apni raae se qiyaas araai karte hain aur is cheez ko haraam qaraar dete hain, jisko Allah Ta'ala ne halal thehraaya hai aur isey halal bana dete hain jisey Allah Ta'ala ne haraam qaraar diya hai.

Is hadees ko Imam Bayhaqi رحمته الله ne bhi riwayat kiya hai. Allama Ibnul Qaiyyim رحمته الله is hadees ko bayan karne ke baad likhte hain ke Jareer bin Usman ke siwa iski isnaad ke tamaam raawi siqa hain. Jareer bin Usman agarche Hazrat Ali رضي الله عنه se mukhrif tha, magar iske bawajood Imam Bukhari رحمته الله ne apni saheeh mein isse istenaad kiya hai. Aur ye bhi riwayat ki gai hai ke usne apni taraf mansoob is inheraf se bara-at ka izhaar kiya hai.

Allama Ibne Abdul Barr رحمته الله Hazrat Abu Huraira رضي الله عنه se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Meri ummat kuch arsa tak Quran par amal karegi. Kuch arsa tak sunnat par amal karegi. Phir wo apni raae par amal karegi aur jab wo apni raae par amal karna shuru kardegi to wo gumrah ho jaaegi. Isi hadees ko Ibne Abdul Barr رحمته الله ne ek aur sanad se bhi riwayat kiya hai. Magar is sanad mein Jabaarah bin Muflis hai. Jispar aimma e hadees ne kalaam kiya hai.

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Hazrat Umar Farooq رضی اللہ عنہ ne bar-sar e mimbar farmaya: Aye logo! Sirf Rasool Allah ﷺ ki raae yaqeeni taur par sawaab par mabni hoti thi. Kyou'nke Allah Ta'ala Aap ﷺ ki rehnumai farmata tha. Hamari raae to mahez zan aur takalluf hai.

Imam Bayhaqi رحمہ اللہ Al Mudkhal mein aur unke alaawa Allama Ibne Abdul Barr رحمہ اللہ apni sanad se riwayat karte hain ke Hazrat Umar Farooq رضی اللہ عنہ ne farmaya: Ahle Raae sunan ke dushman hain aur ahadees ko jamaa naa kar sakey aur ahadees unse riwayat naa ho sakee'n, is liye raae se bachte raho.

Allama Ibne Abdul Barr رحمہ اللہ apni sanad se riwayat karte hain ke Hazrat Umar Farooq رضی اللہ عنہ ne farmaya: Apne deen mein raae se bacho.

Allama Ibne Abdul Barr رحمہ اللہ Hazrat Umar Farooq رضی اللہ عنہ se riwayat karte hain: Ashaab e Raae sunan ke dushman hain wo ahadees ko jamaa naa rakh sakey aur ahadees unse jamaa naa ho sakee'n, unse koi mas-ala poocha jaata hai to ham nahi jaante kehne se sharmate hain is liye unho'n ne apni raae se sunan ki mukhalifat ki. Tum unse bachte raho.

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Hazrat Abdullah bin Masood رضی اللہ عنہ ne farmaya: Har aane waala saal guzshta saal se badd-tar hota hai, main ye nahi kehta ke koi saal kisi se abtar yaa koi saal kisi se ziyada shadaabi waala hota hai. Yaa ek ameer doosre ameer se behtar hai. Magar hota ye hai ke tumhare acche log aur tumhare ulama chale jaate hain aur unki jagah aise log le lete hain jo tamaam masaael ka hal apni raae se talash karte hain. Jiski wajah se wo islam ko mandaham karte hain aur is tarha islam ko nuqsan poho'nchta hai.

Isko Imam Bayhaqi رحمہ اللہ ne apni sanad se riwayat kiya hai, jiske tamaam raawi siqa hain. Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Hazrat Abdullah bin Abbas رضی اللہ عنہ ne farmaya: Neki ka meyaar to sirf Kitabullah aur Sunnat e Rasool Allah ﷺ hai. Iske baad jo raae se kaamleta hai, main nahi jaanta ke iska shumar neki mein hai yaa badi mein.

Allama Ibne Abdul Barr رحمہ اللہ Hazrat Abdullah bin Abbas رضی اللہ عنہ hi se naqal karte hain ke unho'n ne farmaya: Rasool Allah ﷺ ne tamatto farmaya:

Urwah رضی اللہ عنہ ne farmaya: Hazrat Abu Bakar رضی اللہ عنہ aur Hazrat Umar رضی اللہ عنہ ne muta'a se mana farmaya hai.

Hazrat Abdullah bin Abbas رضی اللہ عنہ ne farmaya: Mera khayal hai ke ye sab log halaak ho'nge. Ham kehte hain ke Rasool Allah ﷺ ne farmaya aur tu kehta hai ke Abu Bakar رضی اللہ عنہ ne kaha aur Umar رضی اللہ عنہ ne kaha.

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Hazrat Abu Darda رضی اللہ عنہ famrate hain: Kaun hai jo mere pass Hazrat Moawiya رضی اللہ عنہ ki taraf se uzar pesh kar sakey, main ise Rasool Allah ﷺ ki hadees bayan karta hu'n aur (wo) mere saamne apni raae bayan karta hai.

Isi qism ki ek aur riwayat Hazrat Obaada bin Saamit رضی اللہ عنہ se bhi marwi hai. Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Hazrat Umar Farooq رضی اللہ عنہ ne farmaya: Sunnat wo hai, jisey Rasool Allah ﷺ ne Masnoon kiya ho. Raae ki ghalati ko ummat ke liye sunnat naa banaado.

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Hazrat Urwah bin Zubair رضی اللہ عنہ ne farmaya: Bani Israel ka maamla durust raha, hatta ke doosri qaumo'n se haasil ki hui laundiyo'n ki aulad ne apni raae se kaaml ena shuru kar diya aur un logo'n ne Bani Israel ko gumrah kar diya.

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Hazrat Shae'ebi رحمہ اللہ ne farmaya: Qiyaas se bacho, us zaat ki qasam jiske qabza e qudrat mein meri jaan hai. Agar tum deen mein qiyaas se kaam loge to haraam ko halal aur halaal ko haraam thehraaoge. Tum logo'n ko gar wo cheez poho'nche jisey Sahaba Ikram رضی اللہ عنہم ne mehfooz kiya hai (yaane Sunnat e Rasool ﷺ) to tum bhi isey mehfooz karlo.

Allama Ibne Abdul Barr رحمہ اللہ ne raae ki mazammat aur isse inafarat o bara-at ke baare mein Hazrat Masrooq رحمہ اللہ, Hazrat Hasan Basri رحمہ اللہ, Hazrat Muhammad bin Sireen رحمہ اللہ, Qazi Shareeh رحمہ اللہ, Ibne Shihab Zohri رحمہ اللہ, Abdullah bin Mubarak رحمہ اللہ, aur Sufiyan رحمہ اللہ ke aqwaal bhi naqal kiye hain. Jo mundarja baala aqwaal se milte julte hain.

Imam Tabari رحمہ اللہ apni kitab Tehzeeb ul Asaar mein apni sanad ke hawaale se riwayat karte hain ke Imam Malik رحمہ اللہ ne farmaya: Rasool Allah ﷺ us duniya se tashreef le gae to us waqt tak deen mukammal ho chuka hai. Ab munaasib ye hai ke Aap ﷺ ki ahadees aur asaar ko talash kiya jae. Agar raae ki paerwee ki jaaegi to koi aur shakhs aaega, jiski raae teri raai se ziyada qawee hogi to is raae ki paerwee karega. Phir koi aur aaega jiski raae is raae se ziyada qawi hogi. Phir tujhe is raae ki itteba karni padegi aur mera khayal hai ye silsila kabhi khatam nahi hoga.

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Malik bin Dinar رحمہ اللہ ne Qatada رحمہ اللہ se farmaya: Kya tujhe maloom hai ke tujhe kaun se aalim se baaz rehna chaahiye to Allah aur uske bando'n ke darmiyan haael ho jaata hai aur kehta hai ke ye durust nahi hai aur ye durust hai.

Allama Ibne Abdul Barr رحمہ اللہ karte hain ke Imam Auzai رحمہ اللہ ne farmaya: Asaar e salaf ki itteba karta reh, khwah log tujhe se door ho jaae'n. Rijaal ki aara se bachta reh khwah wo kitne hi khoobsurat tareeqe se tere saamne baat pesh kare'n.

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Imam Malik رحمہ اللہ ne farmaya: Jis baat ke tujhe ilm hai wo baat kahe aur isi ki taraf rehnumaai kar aur jis cheez ka tujhe ilm nahi iske baare mein khamosh reh aur logo'n ki buree baato'n ki taqleed karne se bach.

Qa'abani riwayat karte hain ke wo Imam Malik رحمہ اللہ ki khidmat mein hazir hue to Imam Malik رحمہ اللہ ro rahe the. Qa'abani ne arz ki: Aap ro kyon nahi rahe hain?

Imam Malik رحمہ اللہ ne farmaya: Aye Qa'abani ke bete! Maine jo baghair soche samjhe aara ka izhaar kiya hai is baare mein Allah Ta'ala se darta hu'n kaash mujhe har is raae ke badle jiska maine is deen ke baare mein izhaar kiya hai ek koda padta, magar maine is raae ka izhaar naa kiya hota. Un masaael ke baare mein mere liye salaf ke aqwaal hi mein kaafi wusat thi.

Sakhoon رحمہ اللہ se marwi hai ke unho'n ne farmaya: Main anhi jaanta ke ye raae kya hai, jiski binaa par khoon bahaaye jaate hain, sharamgaah'e'n halal ki jaati hain aur huqooq jataae jaate hain.

Ayyub Sakhtiyani رحمہ اللہ se marwi hai ke unse kaha gaya hai: Kya baat hai ke aap raae mein ghaur o fikr nahi karte?

Ayyub رحمہ اللہ ne farmaya: Gadhe se poocha gaya, ke kya baat hai ke jugaali nahi karta? Gadhe ne jawab diya: main baatil ko chabaan aur uski jugaali karne ko pasand nahi karta.

She'ebi رحمہ اللہ se marwi hai ke unho'n ne farmaya: Masjid ke ye log mujhe sakht naapasand hain, hatta ke mujhe apne ghar ke kodey kar-kat se bhi ziyada naa pasand hain. Jab She'ebi رحمہ اللہ se poocha gaya ke wo kaun log hain to unho'n ne jawab diya: Ye Ashaab ur Raae hain. Aur us waqt Masjid mein Hakam رحمہ اللہ aur Hammad رحمہ اللہ aur unke ashaab maujood the.

Ibne Wahab رحمہ اللہ zikar karte hain ke unho'n ne Imam Malik رحمہ اللہ ko ye farmate suna hai: Ulama ka ye tareeqa nahi hai, naa salaf ka ye tareeqa hai aur naa in mukhtada ahle ilm ka ye tareeqa, jin ko maine paaya hai. Ke wo kisi cheez ke baare mein is tarha raae-zani kare'n ke ye halaal hai aur ye haraam hai, naa wo aisa kehne ki juraa-at karte the. Albatta wo you'n kaha karte the, hame ye pasand nahi. Hamara kahayal hai ye acchi baat hai, ye munaasib hai, hamara khayal hai ye munaasib nahi.

Imam Malik رحمہ اللہ ke baaz ashaab ne isme ye izaafa kiya hai: Wo ye nahi kaha karte the ke ye haraam hai aur ye halal hai kya toone Allah Ta'ala ka ye irshad nahi suna

Keh Deejiye: Bhala Dekho to, Allah Ne Tumhare Liye Jo Rizq Nazil Kiya, Phir Tumne Us mein Se Kuch Haraam Aur Kuch Halal Tehraliya. Keh Deejiye: Kya Allah Ne Tumhe'n (ye) Hukum Diya Hai, Yaa Tum Allah Par Jhoot Baandhte Ho? ⁷⁸

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا
وَحَلَالًا قُلْ اللَّهُ أَدِينُ لَكُمْ أَمْرٌ عَلَى اللَّهِ تَفْتَرُونَ

Halal wo hai jisey Allah Ta'ala aur uske Rasool ﷺ ne halal kiya hai aur haraam wo hai jisey Allah Ta'ala aur uske Rasool ﷺ ne haraam kiya hai.

Allama Ibne Abdul Barr رحمہ اللہ riwayat karte hain ke Imam Ahmad bin Hambal رحمہ اللہ farmate hain: Imam Auzai رحمہ اللہ ki raae, Imam Maalik رحمہ اللہ ki raae, aur Imam Abu Hanifa رحمہ اللہ ki raae. Tamaam tar aara hain. Mere nazdeek sab baraabar hain aur hujjat sirf hadees e Rasool ﷺ hai.

Allama Ibne Abdul Barr رحمہ اللہ Sahal bin Abdullah Tastari رحمہ اللہ se riwayat karte hain ke Unho'n ne farmaya: Jo koi ilm mein nai cheez shamil karta hai to qiyaamat ke roz isse poocha jaaega. Agar wo sunnat ke muafiq hai to theek hai warna halaak hoga.

Imam Shafai رحمہ اللہ mashoor hadees

خير الحديث كتاب الله ، وخير الهدي هدي محمد صلى الله عليه وسلم وشر الامور محدثاتها وكل بدعة ضلالة hain: Bidat ki 2 aqsaam hain.

Awwal: Ek bidat wo hai jo Kitabullah aur Sunnat e Rasool ﷺ aur Ijma e ummat ke khilaf hai aur ye bidat gumrahi hai.

Saniyan: Doosri bidat wo hai jo bhalai mein شمار hoti hai, jo ummat mein se kisi ke khilaf nahi, ye bidat mazmoom nahi. Hazrat Umar رضي اللہ عنہ ne Ramzan mein Namaz e Taraweeh ki jamat ke baare mein farmaya tha: Ye kitni acchi bidat hai, Imam Bayhaqi رحمہ اللہ Al Mudhqaal mein riwayat karte hain ke Hazrat Abdullah bin Masood رضي اللہ عنہ farmaya karte the: Sunnat ki itteba karo, nai nai bidat ejaad naa karo, tumhare liye sunnat e rasool ﷺ kaafi hai.

Imam Bayhaqi رحمہ اللہ riwayat karte hain ke Obada bin Saamit رضي اللہ عنہ ne farmaya: Maine Rasool Allah ﷺ ko farmate hue suna hai Aap ﷺ ne farmaya: Mere baad kuch log aise ho'nge jo in cheezo'n ko maaroof qaraar de'nge jin ko tum munkar kehte ho aur in cheezo'n ko munkar qaraar de'nge jin ko tum maaroof gardaa'nte ho. Yaad rakho jo koi Allah Ta'ala ki nafarmani karta hai. Iski koi ataa-at nahi aur apni raae ko meyaar e amal naa banao.

Imam Bayhaqi رحمہ اللہ riwayat karte hain ke Hazrat Umar رضي اللہ عنہ ne farmaya: Apne deen ke baare mein raae se bacho.

⁷⁸ Surah Yunus: 59

Imam Bayhaqi رحمہ اللہ siqa raawiyo'n ke hawaale se riwayat karte hain ke Hazrat Umar Farooq رحمہ اللہ ne farmaya: Aye logo'n deen ke baare mein apni raae ko mutham⁷⁹ samjho.

Imam Bayhaqi رحمہ اللہ riwayat karte hain ke Hazrat Ali رحمہ اللہ ne farmaya: Agar deen mein raae ka kuch dakhal hota to mauzo'n ke oopar waali sateh ki nisbat neechे waali sateh par masah karna behtar tha. Lekin maine Rasool Allah ﷺ ko dekha hai ke wo mauzo'n ki oopar waali sateh par masah kiya karte the.

Mundarja baala hadees bohut mashoor hai, jisey Imam Bayhaqi رحمہ اللہ ke alaawa deegar mohaddiseen ne bhi riwayat kiya hai, Imam Bayhaqi رحمہ اللہ ne Hazrat Abdullah bin Umar رحمہ اللہ, Muhammad bin Sireen رحمہ اللہ, Hasan Basri رحمہ اللہ, Ibne Auf رحمہ اللہ, Auzaai رحمہ اللہ, Sufiyan Soori رحمہ اللہ, Shafai رحمہ اللہ, Abdullah bin Mubarak رحمہ اللہ, Abdul Aziz bin Salma رحمہ اللہ, Abu Hanifa رحمہ اللہ, Yahya bin Adam رحمہ اللہ, aur Mujahid رحمہ اللہ jaise Jaleel ul qadar ulama ke aqwaal naqal kiye hain. Jin se itteba e asaar o ahadees ki talqeen aur itteba e raae se gurez mustafaad hote hain.

Abu Dawood رحمہ اللہ, Ibne Majah رحمہ اللہ, aur Haakim رحمہ اللہ Hazrat Abdullah bin A'amr bin Al A's ke hawaale se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Ilm ki 3 qisme hain. Unke alaawa wo baaqi tamaam aqsaam ghair-zaroori hain, Ayat e Kareema mohkama yaane ghair mansooq ayat, sunnat e saabeta aur fareeza e aadela.⁸⁰

Is hadees ki sanad mein Abdul Rahman bin Ziyad Afriqi aur Abdul Rahman bin Daqe hain, jin par mohaddiseen na kalaam kiya hai. Allama Ibne Abdul Barr رحمہ اللہ kehte hain ke As.....⁸¹ se muraad sunnat e saabeta hai. Jo qiyaam e asnaad ki binaa par hamesha ke liye mehfooz aur ma'amool bih hai. او الفرضة العادلة se muraad wo fareeza hai jo⁸² Sawab hone ke etebaar se Quran ke masaawi hai.

Raae Ilm Nahi:

Delmi رحمہ اللہ Musnad e Firdaus mein, Tabrani apni Ausat mein, nez bu Naeem Khateeb Daraqutni aur Ibne Abdul Barr riwayat karte hain ke Abdullah bin Umar farmate hain: Ilm ki 3 aqsaam hain. Kitab e taatiq, yaane Kitabullah. Sunnat e Salaf aur main nahi jaanta. Iski asnaad Hasan hai

Allama Ibne Abdul Barr رحمہ اللہ Hazrat Abdullah bin Abbas رحمہ اللہ se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Tamaam umoor 3 aqsaam mein munqasim ho jaate hain.

Awwal wo amr, jisme rushd o hidayat waazeh hai, iski paerwee kar.

Saani: Wo amr, jisme gumrahi aur kajee saaf nazar aati hai. isse ijtenab kar.

Saalis: Wo amr jisme ikhtelaf hai, isse ahle ilm ke hawaale karde.

Haasil e bahes ye hai ke raae ilm ke zumre mein nahi aati, is baare mein Sahaba o Taabaeen mein koi ikhtelaf nahi.

Allama Ibne Abdul Barr رحمہ اللہ kehte hain ke meri malumat ke mutabiq is ummat ke ulama e mutaqaddemeen mein is baare mein koi ikhtelaf nahi ke raae haqeeqat mein ilm ke zumre mein nahi aati. Ilm ke usool to bas Kitab o Sunnat hain.

⁷⁹ T: Jispar Tohmat Lagaai Gai Ho

⁸⁰ Fareeza Adlia se ahkam e wirasat ke baare mein har wo hukum hai, jiske zariye maiyyat ki wirasat ko adl o insaaf se taqseem kiya jaata hai.

⁸¹ T: Word couldn't be read

⁸² T: Word couldn't be read

Allama Ibne Abdul Barr رحمہ اللہ kehte hain ke is ma'ane mein ulama o mutakallemeen ke nazdeek ilm wo hai jiska aapko yaqeen ho aur jo aap par saaf waazeh ho, jaise kisi cheez ka yaqeen hai wo cheez isko waazeh hai to isey is cheez ka ilm hai. Lehaza is etebar se jisey kisi cheez ka yaqeen nahi aur wo taqleed ke taur par iske mutalliq baat karta hai to ise dar-haqeeqat.....⁸³

Allama Ibne Abdul Barr رحمہ اللہ Ke Nazdeek Itteba Taqleed Nahi:

Ulama ki ek jamat ke nazdeek itteba taqleed nahi, kyou'nke itteba ka ma'ana ye hai ke aap kisi ki us mas-ala mein pariwee kare'n jiski sehat aur fazeelat daleel hai. Aap par waazeh hai aur taqleed ye hai ke aap us mas-ala mein kisi ki paerwee kare'n jiske ma'ane aur daleel ki aapko ma'arefat haasil nahi aur uske alaawa kisi aur ki pariwee se inkaar karde'n. Agar aap ko iski khata aur fasaad e qaul maloom hai aur aap iske saath ikhtelaf ke khof se iski pariwee karte hain to is qism ki itteba Allah Ta'ala ke deen mein haraam hai.

Salaf ka ijma hai ke raae ilm ke zumre mein shumar nahi hoti, is par Allah Ta'ala ka ye irshad dalaalat karta hai.

Phir Agar Tum Baaham Kisi Cheez Mein Ikhtelaf Karo
To Allah Aur Uske Rasool Ki Taraf Lautaa Do.⁸⁴

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

Is ayat ki tafseer mein Ataa bin Abi Rabah رحمہ اللہ, Maimoon bin Mahran رحمہ اللہ aur baaz deegar ulama ka qaul hai ke Allah Ta'ala ki taraf lautaane se muraad Kitabullah ki taraf rujoo hai aur Rasool Allah ﷺ ki taraf lautaane se murad Aap ﷺ ki wafat ke baad sunnat ki taraf rujoo hai. Allah Ta'ala ke qaul

Tum Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool
Ki.⁸⁵

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Ki tafseer mein Ataa bin Abi Rabah رحمہ اللہ famate hain ke isse murad Kitab o Sunnat ki itteab hai. Ataa رحمہ اللہ kehte hain ke وَأُولِي الْأَمْرِ مِنْكُمْ se murad ahle ilm aur ashab e fiqa hain. Yehi tafseer Mujahid رحمہ اللہ bayan karte hain.

Irbaz bin Saariya رحمہ اللہ ki hadees bhi is ijma par dalaalat karti hai, ye hadees sunan e sabeta mein shumar hoti hai. Iske tamaam raawi siqa hain. Irbaz bin Saariya رحمہ اللہ farmate hain: Rasool Allah ﷺ ne hame waaz farmaya jisse aankho'n mein aansu behne lage, deil dar gae, hamen arz kiya. Ya Rasool Allah ﷺ ye to rukhsat karne waale ki naseehat hai. Aapki kya wasiyyat hai? Aap ﷺ ne farmaya: Main tumhe saaf raushni mein chod raha hu'n, iski raat bhi din ke maanind hai. Mere baad jo koi kajrawi ikhteyar karega, halaak hoga.

Tum mere baad agar zinda rahe to bohot se ikhtelafaat dekhoge. Tum meri sunnat aur khulafa e rashedeen o mahdiyyen ki sunnat ko lazim pakadna. Ataa-at e ameer ka ilteзам karna, khwah tum par ek habshi ko ameer kyou'n naa muqarar kar diya jaae. Iski ataa-at ko daa'nto'n se pakde rehna. Momin in sadhaae ount ki maanind hai, ke jab isko muqaiyyid kar diya jaata hai to ataa-at karne lag jaata hai.

Allama Ibne Abdul Barr رحمہ اللہ ne bhi is hadees ko saheeh asnaad ke saath riwayat kiya hai. Magar unho'n ne iske saath ye izaafa bhi naqal kiya hai: deen mein nai nai baato'n se bache raho, kyou'nke har bidat gumrahi hai. Ek aur riwayat mein ye alfaaz hain. Deen mein nai nai baato'n se bachte raho, kyou'nke har nai cheez bidat hai aur har bidat gumrahi hai.

⁸³ T: Word couldn't be read

⁸⁴ Surah Nisa: 59

⁸⁵ Surah Nisa: 59

Is baare mein bohot si ahadees marwi hain, is amr par ke raae deen ke zumre mein nahi aai, dalaalat ke liye yehi ayat kaafi hai.

Aaj Maine Tumhare Liye Tumhara Deen Mukammal Kar Diya Aur Tum Par Apni Nemat Poori Kardi Aur Tumhare Liye Islam Ko Deen Ke Taur Par Pasand Kar Liya.⁸⁶

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

Jab Allah Ta'ala ne apne deen ko Rasool Allah ﷺ ki wafat se pehle mukammal kar diya to phir ye raae kaisi. Jisey takmeel e deen ke baad ashaab e raae ne ejaad kar liya. Agar ye raae unke eteqaad ke mutabiq deen ka hissa hai to is raae ke baghair deen mukammal nahi, ye cheez Quran ki nass ko radd karti hai. Agar ye raae deen ka hissa nahi to phir is cheez mein mashghool rehne se kya faaeda. Jo deen ke zumre mein nahi aati.

Ye aisee zabardast daleel hai, jiska koi jawab muqallideen ke paas nahi hai. Is ayat e kareema ko aap Ashab e Raae ke khilaf awwaleen mu'n tod daleel banaiye, unke paas iska jawab nahi. Allah Ta'ala ne apne kitab e mohkam mein hame khabar di hai ke usne apna deen mukammal kar diya hai aur Rasool Allah ﷺ ne apni zindagi hi mein ahme'n takmeel e deen ki khabar dedi thi. Ab agar koi shakhs apni taraf se koi cheez lekar aata hai aur daawa karta hai ke ye hamara deen hai to ham isse kahe'nge ke Allah Ta'ala tumse ziyada saccha hai. Jaao hame'n tumhari raae ki koi zarurat nahi.

Kaash! Muqallideen ne is ayat e taiyyaba ko acchi tarha samjha hota. Taa-ke wo Taqleed ki mashaqqat se araam paate. Iske saath Allah Ta'ala ne hame ye khabar bhi di hai ke iska ilm har cheez ka ehaata kiye hue hai. Allah Ta'ala ka irshad hai:

Hamne Kitab Mein Koi Cheez Nahi Chodi (jiska zikar naa kiya ho).⁸⁷

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ.

Allah Ta'ala farmata hai:

Aur Hamne Aap Par Har Cheez Khol Kar Bayan Karne Waali Kitab Nazil Ki Hai Jo Musalmano Ke Liye Hidayat, Rahmat Aur Khushkhabri Hai.⁸⁸

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً.

Phir isne apne bando'n ko hukum diya ke wo uski kitab ke mutabiq faisla kare'n. Chunache:

Aur (aye Nabi!) Aap Un Logo'n Ke Darmiyan Uske Mutabiq Faisla Kaere'n Jo Allan Ne (aap par) Nazil Kiya Hai.⁸⁹

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ.

Allah Ta'ala ka irshad hai:

(aye nabi!) Be Shak Hamne Aapki Taraf Ye Kitab Haq Ke Saath Nazil Ki Hai, Taa-ke Aapko Allah Ne Jo Seedhi Raah Dikhai Hai, Uske Mutabiq Logo'n Ke Darmiyan Faisla Kare'n. Aur Aap Khiyanat Karne Waalo'n Ke Himaayati Naa Bane'n.⁹⁰

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْغَائِبِينَ خَصِيمًا.

⁸⁶ Surah Maeda: 3

⁸⁷ Surah Anaam: 38

⁸⁸ Surah Nahal: 89

⁸⁹ Surah Maeda: 49

⁹⁰ Surah Nisa: 105

Allah Ta'ala ka irshad hai:

Faisle Ka (saara) Ikhteyar Allah Hi Ko Hai, Wo Haq Baat Bayan Karta Hai Aur Wo Behtareen Faisla Karne Waala Hai.⁹¹

Allah Ta'ala ka irshad hai:

Aur Jo Log Allah Ke Nazil Kiye Hue Ke Mutabiq Faisle Naa Kare'n Wohi Kafir Hain.⁹²

Aur Jo Log Allah Ke Nazil Kiye Hue Ke Mutabiq Faisle Naa Kare'n Wohi Zalim Hain.⁹³

Aur Jo Log Allah Ke Nazil Kiye Hue Ke Mutabiq Faisle Naa Kare'n To Wohi Nafarman Hain.⁹⁴

Allah Ta'ala ne Quran e Majeed mein Rasool Allah ﷺ ke har irhas ki itteba ka hukum diya hai.

Aur Allah Ke Rasool Tumhe'n Jo Kuch De To Wo Lelo Aur Jisse Mana Kare To Isey Chod Do Aur Allah Se Darte Raho, Beshak Allah Sakht Saza Dene Waala Hai.⁹⁵

Allah Ta'ala ka irshad hai

Aap Keh Deejiye: Agar Tum Allah Se Mohabbat Karte Ho To Meri Pariwee Karo, Allah Tumse Mohabbat Karega.⁹⁶

Allah Ta'ala ka irshad hai:

Aur Allah Aur Uske Rasool Ki Farmabardaari Karo, Taa-ke Tum Par Rahem Kiya Jaae.⁹⁷

Allah Ta'ala ka irsha hai:

Tum Allah Ki Aur Uske Rasool Ki Ataa-at Karo, Phir Agar Wo Mu'n Mode'n To Beshak Allah Kafiro'n Ko Pasand Nahi Karta.⁹⁸

Allah Ta'ala ka irshad farmata hai:

Aur Jo Koi Allah Aur Rasool Ki Ataa-at Kare, To Wo Aise Logo'n Ke Saath Ho'nge Jin Par Allah Ne Inaam Kiya (yaane) Ambiya, Siddiqeen, Shohada Aur Nek Logo'n Ke Saath Aur Ye Log Acche Rafeeq Ho'nge.⁹⁹

Allah Ta'ala ka irshad hai:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَفْضُلُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

⁹¹ Surah Anaam: 57

⁹² Surah Maeda: 44

⁹³ Surah Maeda: 45

⁹⁴ Surah Maeda: 47

⁹⁵ Surah Hashar: 7

⁹⁶ Surah Aale Imran: 31

⁹⁷ Surah Aale Imran: 132

⁹⁸ Surah Aale Imran: 32

⁹⁹ Surah Nisa: 69

Jisne Rasool Ki Ataa-at Ki To Usne Allah Ki Ataa-at Ki Aur Jisne Mu'n Moda To Hamne Aapko Inpar Nigehbaan Banaa Kar Nahi Bheja.¹⁰⁰

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيفًا.

Allah Ta'ala farmata hai:

Aye Logo'n Jo Imaan Laae Ho! Tum Ataa-at Karo Allah Ki, Aur Ataa-at Karo Rasool Ki Aur Un Logo'n Ki Jo Tum Mein Se Saheb e Amr Ho'n. Phir Agar Tum Baaham Kisi Cheez Mein Ikhtelaf Karo To Usey Allah Aur Uske Rasool Ki Taraf Lautaa Do. Agar Tum Waqai Allah Aur Aakhirat Ke Din Par Imaan Rakhte Ho. Ye Behtar Hai Anjaam Ke Lehaaz Se, Bohot Accha Hai.¹⁰¹

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

Allah Ta'ala ka irshad hai:

Aur Jo Koi Allah Aur Uske Rasool Ki Nafarmani Karega Aur Uski Hado'n Se Aagey Niklega to Allah Usey Aag Mein Dakhil Karega Jisme Wo Hamesha Rahega Aur Uske Liye Ruswa Karne Waala Azaab Hai.¹⁰²

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ.

Allah Ta'ala ka irshad hai:

Aur Tum Allah Ki Ataa-at Karo Aur Rasool Ki Ataa-at Karo, Aur Ehtiyaat Karo, Pas Agar Tum Haq Se Phir Jaao To Jaan Lo Ke Hamare Rasool Par to Sirf Khol Kar Poh'ncha Dena Laazim Hai.¹⁰³

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَوْنَا أَمَّا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ.

Allah Ta'ala ka irshad hai:

Allah Aur Uske Rasool Ki Atta-at Karo Agar Tum Momin Ho.¹⁰⁴

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ.

Allah Ta'ala ka irshad hai:

Aur Rasool Ki Ataa-at Karo, Phir Agar Tum Phiroge To Us Rasool Ke Zimme Sirf Wo Hai Jo Uspar Bojh Daala Gaya Aur Tumhare Zimme Sirf Wo Hai Jo Tum Par Bojh Daala Gaya Aur Agar Tum Us (rasool) Ki Ataa-at Karoge To Hidaayat Paaoge. Aur Rasool Ke Zimme Sirf Khula Khula Poh'nchaana Hai.¹⁰⁵

وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ.

Allah Ta'ala ka farman hai:

Aur tum Namaz Qaaem Karo Aur Zakat do Aur Rasool Ki Ataa-at Karo, Taa-ke Tum Par Rahem Kiya Jaee.¹⁰⁶

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

Allah Ta'ala ka irshad hai:

Aur Jo Allah Aur Uske Rasool Ki Ataa-at Kare, To Yaqeenan Usne Bohot Badi Kaamyabi Haasil Karli.¹⁰⁷

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.

¹⁰⁰ Surah Nisa: 80

¹⁰¹ Surah Nisa: 59

¹⁰² Surah Nisa: 14

¹⁰³ Surah Maeda: 92

¹⁰⁴ Surah Anfal: 1

¹⁰⁵ Surah Nur: 54

¹⁰⁶ Surah Nur: 56

¹⁰⁷ Surah Ahzab: 71

Allah Ta'ala ka irshad hai:

Aye Imaan Waalo! Tum Allah Ki Ataa-at Karo Aur Rasool Ki Ataa-at Karo Aur Apne Amalo'n Ko Baatil Naa Karo.¹⁰⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ

Allah Ta'ala ka irshad hai:

Bas Momino'n Ki To Baat Hi Ye Hai Jab Wo Allah Aur Uske Rasool Ki Taraf Bulaae Jaate Hain, Taa-ke Wo Unke Ma-bain Faisla Kare, To Wo Kehte Hain: Hamne Suna Aur Ataa-at Ki Aur Wohi Log Falah Paane Waale Hain.¹⁰⁹

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ
بَيْنَهُمْ أَنْ يُقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Allah Ta'ala irshad farmata hai:

Yaqeenan Tumhare Liye Rasool Allah (ki zaat) Mein Behtareen Namuna Hai.¹¹⁰

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Allah Ta'ala aur uske Rasool ﷺ ki ataa-at ke wujoob par istedlal se naa-waqif hone ka koi faaed nahi. Musalmaano mein fard e wahed bhi aisa nahi, jaise Allah Ta'ala aur uske Rasool ﷺ ki ataa-at se ikhtelaf ho, jo koi Allah Ta'ala aur uske Rasool ﷺ ki ataa-at se inkaar karta hai wo kafir aur daaera islam se khairj hai.

Ek A'ami Aur Muqallid Mein Farq:

Hamne ye ayaat e kareema is liye naqal ki hain ke muqallid ke dilme jamood ki jagah narmi aur harkat paeda ho. Basa auqaat jab wo isi qism ki ayat sunta hai, to isme ataa-at o Inqiyaad¹¹¹ ki tadap paeda hoti hai.

Aur Allah Ta'ala ki ataa-at karte hue apna deen Kitab o Sunnat se akhaz karna shuru kar deta hai. Agarche is ataa-at ki farziyat ke mutalliq har musalman ko ilm hai magar insan aksar Quran o Sunnat ki is tahdeed o waeed se ghaafil ho jaata hai aur jab aap isey yaad dahaani karwate hain to wo dar jaata hai. Khaas taur par wo log jinki nashunuma aur taaleem o tarbiyat Taqleed ke mahol mein hoti hai aur wo apne bado'n ko dekhte hain ke wo maslak e Taqleed par sakhti se qaaem hain to wo ye samajhte hain ke deen e islam wohi hai jis par unke buzurg kaarband hain. Aur jo kuch iske mukhalif hai wo islam nahi hai.

Aise log jab apne maslak par nazar e saani karte hain to rujoo kar lete hain. Lehaza aap kisi shakhs ko paate hain ke usne in mazahib mein se kisi mazhab par nashu-numa paai hai, phir husool e ilm se qabl logo'n se apne mazhab e maloof¹¹² ke khilaf baate'n sunta hai to wo in baato'n ko nagawar mehsoos karta hai. Iska qalb unse ribaa¹¹³ karta hai. Aur tabiyat nafrat karti hai. Hamne is qism ke be shumar logo'n ka mushaheda kiya hai. Ek sahab e aqal o faham apni aqal se kaam lete hue jab in 2 ashkhaas ke ma-bain muwazna karta hai jin mein se ek kisi asise mas-ale mein aimma e mazaahib mein se kisi mazhab ki Taqleed karta hai. Jis par koi daleel nahi hoti. Balke iska qaul mahez raae par mabni hota hai. Doosra wo hai jo is mas-ala mein Quran o Sunnat ki daleel se tamassuk karta hai. To isey maloom hota hai ke in dono ke darmiyan bohut bo'od¹¹⁴ hai, jiska khatam hona naa-mumkin nahi.

Jo daleel se tamassuk karta hai wo dar-haqeeqat aisee cheez ko akhaz karta hai, jisko akhaz karna Allah Ta'ala ne wajib kiya hai aur aisee cheez ka itteba karta hai jisey share ne mashroo kiya hai aur tamaam ummat ko is par

¹⁰⁸ Surah Muhammad: 33

¹⁰⁹ Surah Nur: 51

¹¹⁰ Surah Ahzab: 21

¹¹¹ T: Taabe'e Hona, Mute'e Hona, Farmabardaari

¹¹² T: Aadi, Ulfat Paaya Gaya, Azeez, Pyaara

¹¹³ T: Sood, Biyaaz

¹¹⁴ T: Doori, Faasla, Masaafat,

jamaa kar diya. Raha inka is aalim ki mahez raae ko daleel banana jisse muqallid tamassuk karta hai to wo shariyat mein mahkoom a'alai hai. Wo haakim nahi, aur wo taabe hai muttabe'e nahi. Is baare mein wo apni itteba karne waale hi ki maanind hai ke dono par is cheez ko qubool karna farz hai. Jo share ki taraf se aai hai, is etebaar se dono mein koi farq nahi.

Farq sirf ye hai ke muttabe aalim hai aur taabe'e ilm se mehroom hai. Alim ke liye daleel par taherna naa-mumkin hoota hai aur daleel ke alaawa kisi aur taraf rujoo karna uske liye mumkin nahi hota. Kyou'nke wo taalib e ilm, ahle ilm se bahes o ma'arif ijtehaad mein harj se bachne ki wajah se uske liye taiyaar hota hai aur jaahil ke liye is etebaar se daleel par taherna naa-mumkin hota hai. Kew o daleel aur nass ke baare mein ulama e shariyat se pooch kar maloom kar sakta hai. Ke is mas-ala ke baare mein Kitab o Sunnat kya hukum dete hain. Agar wo daleel ko samajh sakta hai to ulama isey dalaalat e nass samjha sakte hain.

Warna wo aise paraae mein is nass ki tafheem kar sakte hain jisse wo uske mazmoon ko samajh sakey. Lehaza maloom hua ke ulama e nusoos shariyat par amal karte hai raae par amal nahi karta aur muqallid raae par amal karta hai aur riwayat par amal nahi karta. Kyou'nke wo daleel talab kiye baghair doosre ke qaul par amal karta hai aur ye aami apne mas-ala mein daleel ka mutaalba karta hai. Raae ke mutalliq nahi poochta aur raae ki baare riwayat ko qubool karta hai. Is haisiyat se ye dono ek doosre ke muqaabil hain.

Aap ghaur keejiye donod'n muqamaat mein kitna farq hai. Wo aalim doosre jiski taqleed karte hain daleelki talash mein jaddo-jahad karta hai aur jab isey koi bhi daleel nahi milti tab wo istembaat e raae mein jaddo-jahad karta hai. Istembat e raae mein iska uzar qaabile qubool hai isi tarha jab wo apne ijtehaad mein ghalati kar jaata hai to is ghalati mein iska uzar qaabil e qubool hai. Balke isey is ijtehaad mein ajar bhi milta hai.

Imam Bukhari رحمہ اللہ aur Muslim رحمہ اللہ riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Jab haakim ijtehaad karta hai, agar iska ijtehaad saheeh ho to isey 2 ajar milte hain, aur agar iske ijtehaad mein khataa ho jaae to isye ek ajar milta hai.

Lehaza jab wo Allah Ta'ala ke huzoor hazir hoga aur is par apni ghalati waazeh hogi to hujjat aur daleel ke taur par ye hadees iske paas hogi. Iske bar-aks jab muqallid Allah Ta'ala ke saamne hazir hoga to iska muakheza hoga. Kyou'nke usne deen mein aise shakhs ki taqleed ki hai, jisse khataa sarzad hui hai. Is khataa par mujtahid ka a'adme muakheza aqalan aur shara'an aur a'adatan is amr ko mustalzim¹¹⁵ ke jo koi is khata mein iski taqleed karta hai, isey bhi muakheza nahi hoga.

Tasweeb¹¹⁶ e Mujtahid:

Agar muqallid Tasweeb e Mujtahid¹¹⁷ ke mas-ala ka sahara leta hai to maloom hona chaahiye ke uske qaeleen to sirf ye kehte hain ke taseeb e mujtahid is ma'ane mein hai ke mujtahid is ijtehad ki khataa par gunahgaar nahi hota balke wo haq e ijtehaad adaa karne par indAllah major hai. Tasweeb e mujtahid ke qaeleen ye nahi kehte ke wo is mas-ala mein is haq o sawab ko bhi paa leta hai. Jo Allah Ta'ala ka hukum hai, kyou'nke ye to Rasool Allah ﷺ ke irshad e mantooq ke bhi khilaf hai. Aap ﷺ ne irshad farmaya: Jab haakim ijtehaad karta hai, agar iska ijtehaad saheeh ho to isey 2 ajar milte hain aur agar iske ijtehaad mein kahta ho jaae to isey ek ajar milta hai.

¹¹⁵ T: Koi Kaam Apne Oopar Laazim Karne Waala

¹¹⁶ T: Theek Rakhna, Saccha Kehna, Manzoori, Tasdeeq

¹¹⁷ Jamhoor ahle ilmke nazdeek mujtahid se khata aur sawaab dono ka imkan hai aur motazala kehte hain ke har mujtahid saheb e sawab hai. Magar haqeeqat ye hai ke muqam e ikhtelaf par haq hamesha sirf ke hota hai. Rasool Allah ﷺ ke irshad ان

الحاكم اذا اجتهد فاصاب فله اجران واجهد فأخطأ فله اجر
hota hai ke haq o sawaab sirf ek hai aur jab mujtahid apni koshish o ijtehaad se is haq ki muafaqat haasil kar leta hai to saheb e sawab kehlaata hai aur wo dohere ajar ka mustahiq theherta hai. Aur agar wo wisal e haq ki koshish o ijtehaad ke bawajood haq ki muafaqat haasil nahi kar paata to wo saheb e khata hai aur sirf ek ajar ka mustahiq hai.

Aap is hadees mein Rasool Allah ﷺ ke irshad ki ibarat par ghaur farmaiye, ye hadees tamaam mohaddiseen ke nazdeek saheeh hai aur musalmaano ke tamaam firqo'n ke yaha'n maqbool hai. Aap ﷺ ka irshad hai, agar iske ijtehaad mein khata ho jaae.

Wo tamaam ijtehad aara jo ek mujtahid se saadir hoti hain 2 aqsaam par mushtamil hain.

Awwal: Wo aara jo haq o sawab ke mutabiq hoti hain.

Saani: Wo aara jo mujtahid ki ijtehad ghalati shumar hoti hai.

Lehaza koi kaise ye keh sakta hai ke mujtahid ki raae har surat mein haq o sawaab ke mutabiq hoti hai. Dar-aa'n haal yeke Rasool Allah ﷺ ne ijtehad ghalati ko uski taraf mansoob kiya hai.

Agar koi ye samajhta hai ke tasweeb e mujtahid ke qaeleen ki murad hai ke mujtahid mutlaqan haq o sawab par hota hai to wo sakht ghalati par hai aur wo unki taraf aisee baat mansoob karta hai jisse wo baree hain. Bana-baree'n mohaqqiqeen ki ek jamat ne tasweeb e mujtahid ke qaeleen ki murad ko you'n waazeh kiya hai ke mujtahid aise haq o sawab par hota. Jo khata ke manaafi nahi hai. Aur isse murad wo haq o sawab nahi jo khata ke bil muqaabil hota hai.

Aur mujtahid ki ijtehad ghalati ko sawab ka naam dena is etebaar se hai ke nnas mein is ijtehad ghalati par ajar ka waada hai. Isko sawab se mausoom karna is etebaar se nahi ke nafs al aamri mein mujtahid se khata sarzad nahi hoti. Aur ahle ilm mein se koi bhi iska qael nahi. Agar koi is mas-ala ko nahi samjh sakta to ye iske faham ka qusoor hai aur isey apne faham ko mutham¹¹⁸ karna chaahiye aur isey us shakhs ki ezaah ko qubool kar lena chaahiye jo ulama ke kalaam ki isse ziyada ma'arefat rakhta hai. Muqallideen Quran e Majeed ki ayat

Lehaza Tum Ahle Zikr (ahle kitab) Se Poochlo Agar
Tum Ilm Nahi Rakhte.¹¹⁹

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Se istedlal ka sahara lete hain, halaa'nke ye Kitab o Sunnat ke saabit shuda hukum ke mutalliq ahle ilm se sawal par iqtesar hai. Kyou'nke Allah Ta'ala ne ahle ilm par wajib thehraaya hai ke wo uske ahkam ko iske bando'n par waazeh kare'n. Ye sawal jisko Allah Ta'ala ne mashroo qaraar diya hai dar-haqeeqat ahle ilm se sharia hujjat o daleel ke mutalliq sawal aur mutaalba hai. Is tarha ahle ilm ki haisiyat raawi aur saael ki haisiyat riwayat ke talib ki si ho jaati hai. Muqallid ko khud apne baare mein is baat ka iqraar hai ke wo apne imam ka qaul kisi sharia hujjat ke mutaalbe ke baghair qubool karta hai.

Tab mazkoora baala ayat e kareema Taqleed par nahi balke itteba par daleel hai aur hamne ye farz karte hue ke ayat e mazkoora mein sawal aam hai, guzishta safhaat mein itteba aur taqleed mein farq ko waze kar diya hai. Nez ham ye bhi pesh e khidmat kar chuke hain ke ayat e mazkoora ke siyaaq o sabaaq se ye baat mustafad hoti hai ke sawal khaas noiyyat ka hai Allah Ta'ala irshad farmata hai.

Aur Hamne Aapse Pehle Bhi Mard Hi (nabi) Bheje The,
Ham Unki Taraf Wahee Karte The, Lehaza Tum Ahle
Zikr (ahle kitab) Se Poochlo Agar Tum Ilm Nahi
Rakhte.¹²⁰

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ
الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

¹¹⁸ T: Jis Par Tohmat Lagaai Gai Ho, Tohmat Lagaane Waala

¹¹⁹ Surah Nahal: 43

¹²⁰ Surah Nahal; 43

Is ayat ki wo tafseer bhi ham aapke saamne rakh chuke hain, jo ahle ilm ne ki hai. Isse aap par waazeh ho gaya hoga ke is ayat ko ek khaas noiyyat ka sawal qaraar dene se Ahle Taqleed ki daleel bekar jaati hai aur is sawal ko aam farz karne se ye daleel unki taa'eed karne ki baja'ee unke khilaf jaati hai.

Usooli Masa'ael Mein Taqleed Jaa'ez Nahi:

Nez ham muqallid se sawal karte hain ke aap ibadaat o muamilaat ke mas'ael mein aalim ki taqleed karte hue jawaz e taqleed ke asal mas'ala mein muqallid hain yaa mujtahid? Agar aap muqallid hain to aapne aise mas'ala mein Taqleed ikhteyar ki, jisme aapka imam taqleed ko jaa'ez qaraar nahi deta. Kyou'nke ye usooli¹²¹ mas'ala hai aur khud aapke nazdeek Taqleed to sirf furooi mas'ael mein ho sakti hai ye aapne kya kiya? Aap gehre aur tereek gadhe mein kaise gir gae. Halaa'nke aap isse bach sakte the. Agar aap is usooli mas'ala mein ijtehaad karte hain to aap ke liye Taqleed jaa'ez nahi. Kyou'n is qism ke usooli aur mushkil mas'ala mein aap us waqt tak ijtehaad par qadir nahi ho sakta jab taa-ke k aapko Allah Ta'ala ne aise ilm se naa nawaaza ho jo insan ko andhero'n se nikaal kar raushni mein le aata hai.

Magar aap apne aapko aise cheez mein daal rahe hain, jiska koi jawaz nahi. Aur deen mein aap rijaal ki Taqleed kar rahe hain. Halaa'nke Allah Ta'ala ne aapko isse beniyaz kar diya hai aur aap apne aapko Taqleed ki daldal se nikal sakte hain. Ham ye baat is binaa par keh rahe hain ke ijtehaad mein tabe'ez nahi hoti baaz masa'ael mein ijtehaad par sirf wohi qadir hota hai jo tamaam mas'ala mein ijtehaad par qadir ho, kyou'nke ijtehaad nafs ka malka hai, jo sirf us waqt haasil hota hai jab nafs ko iske tamaam ma'arif ka ehaata ho jaata hai.

Agar aap is daleel ka sahara le'n ke ijtehaad mein ta'abeez¹²² hoti hai to ham aaps eye sawal karte hain: Ye amr ke ijtehaad mein ta'abeez hoti hai, aapko ijtehaad se maloom hua yaa taqleed se? Agar aapko taqleed se maloom hua hai to ye ek aisa usooli mas'ala hai, jisme khud aapko aur aapke imam ko eteraf hai ke Taqleed jaa'ez nahi. Aur agar aapko ye amr ijtehaad ke zariye maloom hua hai to ye ek khaas mas'ala hai, jisme Allah Ta'ala ne aapko ijtehaad ki isteta-at ataa ki hai. Phir aapne furui mas'ael mein ijtehaad kyou'n nahi kiya. Halaa'nke furui mas'ael mein ijtehaad usooli mas'ael mein ijtehaad se asaan tar hai. Furui mas'ael mein bhi ijtehaad keejiye. Uloom e ijtehaad ke husool par ziyada se ziyada tawajjo deejiye.

Yaha'n tak ke aap ahle ijtehaad mein shumar hone lage. Allah Ta'ala aapke is bojh ko door kardega. Allah Ta'ala ne aapko jo ilm ki raushni ataa ki hai iske zariye Taqleed ki tareeki ko door kardega. Jab aap ijtehaad e akbar ke muqam par poho'nchne ki koshish kare'nge to samajh lejiye ke masa'afat bohot qareeb hai. Jo baaz par qadir hai wo kul par bhi qadir ho sakta hai ajo madaarik e usooliya mein haq ko pehchaan sakta hai wo furui mas'ael mein bhi haq ko pehchaanne par qadir hai. Uloom e ijtehaad ki kama-haqqahu ma'arefat haasil karne ke baad aap par Taqleed aur ta'abeez ijtehaad ke butlaan ki ma'arefat ho jaaegi.

Balke agar aap ta'assub ko door karke apne aapko in chand safhaat ke samajhne par aamada kar le'n jo maine aapki khatir tehreer kiye hain to aapki aqal o faham qabl iske ke aap mein ma'arif e ijtehaad jamaa ho'n, aapko is nateeje par poh'nchaa degi. Ke ye swab aur haq hai. Allah Ta'ala ne apne bando'n mein se aksariyat ko faham se nawaza hai aur hale taufeeq kabhi haq se mahjoob nahi hote. Insan wijdan e haq par saccha gawah hai.

Bana-baree'n Muhammad ﷺ ne farmaya: Logo'n mein ikhtelaf ke mauqe par sabse ziyada ilm rakhne waala sabse ziyada haq ki baseerat rakhta hai. Is hadees ko Haakim رحمه الله ne apni Mustadrak mein riwayat karne ke baad isko

¹²¹ Wajodd e Baari Ta'ala aur uski sifaat ke mutalliq aqali dala'ael mein taqleed ke baare mein ahl ilm mein ikhtelaf hai. Imam Raazi رحمه الله al Mahsool mein bohot se fuqaha se naqal karte hain ke in mas'ael mein Taqleed jaa'ez hai. Jamhoor ka mazhab ye hai ke in masa'ael mein Taqleed jaa'ez nahi. Ustad Abu Ishaq ne isey

ahle ilm ke ijma ke hawaale se naqal kiya hai. Imam al Harmain kehte hain ke usooli masa'ale mein hanaabala ke siwa koi Taqleed ka qaa'el nahi. (Irshad al Fahool: P226)

¹²² T: Dushmani Daal Dena, Bughz Paeda Karna, Ladaai Kara Dena

saheeh kaha hai. Haakim رحمہ اللہ ke alaawa baaz deegar mohaddiseen ne bhi uski takhreej ki hai. Agar aapko Taqleed par israr hai aur apni jahalat ki binaa par dhitaai se baaz nahi aate aur kehte hain ke har chand ke jawaz e Taqleed ka mas-ala usooli mas-ala hai aur ahle ilm bhi is par muttafiq hain ke usooli masael mein Taqleed jaaez nahi aur tamaam ahle Taqleed ke yaha'n ye ma'arof hai.

Magar main kehta hu'n ke is mas-ale mein aur deegar tamaam masael e usool mein Taqleed jaaez hai. Iske jawab mein ham kehte hain ke usooli masael mein Taqleed ka jawaz aap ko kaha'n se maloom hua. Ye jawaz Taqleed ki bina par hai to ham aapse poochte hain ke aap kiski Taqleed kar rahe hain. Kyouke guzishta sutoor mein ham aapko bataa chuke hain ke tamaam aimma e mazaahib ne Taqleed se mana kiya hai. Usooli masael mein to kya wo to furui masael mein bhi Taqleed se mana karte the.

Agar aap kehte hain ke aimma e mazahib yaa unme se kisi ek ki Taqleed karta hu'n aur wo imam hai jiski aap koi daleel aur hujjat talab kiye baghair tamaam masael mein Taqleed karte hain tab aap apne imama ke mutalliq jhoot kehte hain aur jhooti aur baatil baato'n se apne nafs ko ma'alool karte hain. Kyou'nke aapke siwa doosre log jo aapke imam ke mazhab aur uski nusoos ka ziyada ilm rakhte hain, riwayat karte hain ke aapke imam ne Taqleed se mana kiya hai. Agar aap kehte hain ke main apne imam ke alaawa kisi aur ki Taqleed karta hu'n to ham aapse poochte hain ke wo kaun hai, jiski aap Taqleed karte hain. Nez aapne khas taur par is mas-ala mein apne imam ke siwa kisi aur ki Taqleed kyou'n-kar gawaara karli.

Bil-jumla koi apne deen ko is hadd tak khel banaa leta hai wo bahaem¹²³ se mushabehat rakhta hai. Kaash ye muqallideen tamaam masael mein apne imam ki Taqleed karte. Kyouke agar aisa karte to in par ye laazim tha ke wo mas-ala e Taqleed mein abhi unki Taqleed karte aur Aimma Ikram رحمہم اللہ jaisa ke guzishta sutoor mein guzar chuka hai, is usooli mas-ala mein adm e jawaz ke qael hain. Agar isme unki iqteda karte to tamaam masael mein Taqleed chodni padhti. Aur apne aapko Taqleed ke phande se nikaal lete.

Ham is muqallid se poochte hain ke aapko kaise maloom hua ke aapka Imam tamaam uloom e ijtehaad par haawi hai aur aapko ye ma'arefat kaise haasil ho gai. Aap to apne jaahil hone ka dawa kar rahe the. Aur khud hi is daawa ko jhutlaa rahe hain. Agar wo ye kehta hai ke mujhe ahle ilm ne khabar di hai ke mere imam mein tamaam uloom e ijtehaad jamaa the. Tab ham isse ye pooche'nge ke wo shakhs jisne aapko ye khabar di hai, muqallid hai yaa mujtahid. Agar wo ye kehta hai ke wo muqallid hai to ham isse poochte hain ke ek muqallid ko ye ma'arefat kaise haasil hogai ke aapka Imam tamaam uloom e ijtehaad par haawi tha. Wo bhi apne baare mein sisi tarha jahal ka eteraf kar raha hai.

Jaise aap jaahil hone ka iqraar karte hain, agar muqallid kehta hai ke mujhe ye khabar ek mujtahid shakhs ne di hai to ham isse poochte hain ke aapne kaise pehchana ke wo mujtahid hai. Kyou'nke aap to apni jahalat ka iqraar karlte hain. Phispar in sawalaat ka silsila jaari rake'nge jo kabhi khatam nahi hoga. Ham muqallid se poochte hain ke ko kaise maloom hua ke haq sirf isi ke paas hai, jiski aap taqleed karte hain. Halaa'nke aap jaante hain ke deegar aimma ikram ne taqrebar har mas-ala mein aapke imam ki mukhalifat ki hai? Agar aap ye kehte hain ke mujhe ye cheez taqleed ke zariye maloom hui to iska jawab ye hai ke muqallid kaise haq aur ahle haq ki ma'arefat haasil kar sakta hai.

Halaa'nke isey eteraf hai ke wo daleel ka mutaalba nahi karta aur jab daleel iske paas aati hai to wo daleel par ghaur o fikr nahi karta. Ye aap apne mutalliq jhoot kyou'n bol rahe hain. Hala'nke khud aapki apni zubaan iske batelaan par gawahi de rahi hai. Balke aapke dawa ke khilaf har muqallid mujtahid shahid hai. Agar aap kehte hain ke ye cheez mujhe ijtehaad ke zariye maloom hui hai to phir aap muqallid nahi rahe'nge. Aur aap ka shumar

¹²³ T: Chaupaae, Maweshi, Haiwaan

ahle taqleed mein nahi hoga. Balke Taqleed to aap par haraam hai. Ye aapko kya ho gaya hai ke Aap Allah Ta'ala ki nemat ki naashukri kar rahe hain. Halaa'nke Allah Ta'ala ka irshad hai:

Aur Apne Rabb Ki Nemat Ka Zikar Karte Rahe'n.¹²⁴

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Rasool Allah ﷺ ka irshad hai: Allah Ta'ala ko apne bande par apni nemat ka asar dekhna bohot pasand hai aur nemat e ilm ki tahdees ye hai ke saheb e ilm apne ilm par amal kare aur Allah Ta'ala ne jis bandagi ki taraf ise dawat di hai isey is tarha bajaa laae jaisa ke usne Kitab o Sunnat mein hukum diya hai. Ye ek aisa muttafiq a'alai amr hai jisme kisi haal mein bhi kisi ko koi ikhtelaf nahi aur aap apni kotaahi ke saath saath apni taqleed ki wajah se un logo'n ke zumre mein aate hain jo deen par na'abeer¹²⁵ kisi baseerat ke amal karte hain. In umoor ko tark karke jo shak o shubha se baala tar hain, mashkook umoor ko ikhteyar karte hain aur aap haq ke badle aisee cheez le lete hain, jiske mutalliq aap khud nahi jaante ke wo kya hai. Agar aap mujtahid hain to aapka shumar un logo'n mein hota hai jin ko Allah Ta'ala ne ilm ataa karke gumrah kar diya hai. Unke dilo'n aur kaano'n par mohar lagaadi hai. Aur unki aankho'n par parda daal diya hai.

Wo apne ilm se faaeda nahi uthaate. Inka ilm uske khilaf hujjat hai. Wo raushni ko chodkar andhero'n ki taraf laut gae. Unho'n ne yaqeen ka mazboot sahaara choda aur shukook o shubhaat ka kamzor sahaara le liya. Wo auj e suraiyya ki bulandiyo'n se tahat us sura ki pastiyo'n mein jaa gire. Khud tujhe naa uthaae, balke tum hatho'n aur mu'n ke bal padey raho. Ye to is muqallid ka maamla hai, jo kehta hia ke mere imam ki tamaam aara haq hain.

Agar wo ye iqraar karta hai ke uske imama ki aara mein se kuch aara haq hain aur kuch baatil aur ye ke wo bashar hai aur isse khata aur sawab dodno'n ka imkan hai. Khaas taur par aisee aara mein jin ko koi daleel sahaara nahi deti. To ham isse kahe'nge ke agar aap is maslak ke qaael hain to ye saheeh hai aur aap ke imam ka bhi yehi maslak hai. Aapke imam ke mazhab aur unki mudawwan shuda aara ke mutalliq agar koi saael poochta to wo yehi jawab dete the. Lekin hem'n ye bataaiye ke kis cheez ne un aara ko jo haq aur baatil dono par mushtamil hain. Aapke gale ka haar aur aapka deen bana diya hai ke aap iski kisi baat ko tark nahi karte. Aapka imam to apni khata mein Allah Ta'ala ke yaha'n ma'azoor hai.

Balke Allah Ta'ala ne isey is khata par ajar ka haqdaar thehraaya hai. Jaisa ke guzishta safhaat mein guzar chuka hai. Kyou'nke wo mujtahid hai aur mujtahid se apne ijtehaad mein ghalati ho jaae tab bhi wo Rasool Allah ﷺ ki tasreh ke mutabiq indAllah major hai. Aap ko kisne bataya hai ke ghalati aur khata ki itteba karne mein aap indAllah mazoor hain aur uske liye aap ke paas kaunsi daleel hai? Agar aap ye kehte hain ke main Taqleed chod deta hu'n aur nusoos ke baare mein ahle ilm se sawal karta hu'n, lekin phir bhi mujhe sawab ka qatai yaqeen nahi hota. Kyou'nke is amr ka poora ehtemaal maujood hai ke jiske mutalliq maine poocha hai aur isey ikhteyar kiya hai wo haq ho aur ye bhi ethemal hai ke wo baatil ho.

To iske jawab mein ham kehte hain ke maamla is tarha nahi, jis tarha aap samajhte hain, balke saheeh daleel ke saath tamassuk karna tamaam tar haq hai. Isme zarra barh bhi baatil nahi. Farz kiya aap kisi deen mas-ala mein Kitab o Sunnat ke ulama se koi fatwa poochte hain, to unke taqwa se ye baat bohot baeed hai ke wo aapko Kitab o Sunnat ke baghair koi fatwa de'n. Kyou'nke aapne to unse is mas-ala mein sirf Kitabullah aur Sunnat e Rasool Allah ﷺ ka hukum poocha hai aur ye ualam, balke tamaam musalman jaate hain ke Kitabullah aur Sunnat e Rasool Allah ﷺ saraasar haq hain.

Bafarz e muhaal agar mufti tehqeeq mein qaasir rehta hai aur saheeh hadees ko chod kar zaeeef hadees ya mohkam ayat ko nazar andaaz karke kisi mansooq aayat par fatwa deta hai to isme aap par koi har nahi. Kyou'nke aapne

¹²⁴ Surah Ad Duha: 11

¹²⁵ T: Izhaar (google translation)

to apna farz adaa kar diya, ke aapne ahle ilm se shariyat e mutahhera ke mutalliq poocha hai. Rijaal ki aara nahi poochi. Muqallid apne mufti se aapki tarha nahi poochta aur apne imam ke mutalliq ye guman nahi rakhta ke koi baatil baat kehna iske taqwa se baeed tar hai. Kyou'nke ham aapko bataa chuke hain ke muqallid ko is amr ka eteraaf hai ke uske imam ki baaz aara ghalat ho sakti hain.

Aur imam ne isey ye hukum nahi diya ke wo kahta ki surat mein bhi uski paerwee kare, balke usne to isse mana kiya hai jaisa ks is baare mein guzishta safhaat mein ham tamaam aimma ikram ﷺ aur deegat ahle ilm ki tasrihaat aapki khidmat mein pesh kar chuke hain. Iske bar-aks jab aap kisi se Kitab o Sunnat ke mutabiq fatwa poochte hain to wo aapko Kitab o Sunnat ke mutabiq fatwa deta hai, kyou'nke wo jaanta hai ke Kitab o Sunnat tamaam tar haq hai. Kitab o Sunnat hidayat aur noor hai aur aapne sirf Kitab o Sunnat ke mutalliq poocha hai.

Aye Muqallid! Aapko eteraaf hai ke in tamaam furooi masael mein jin mein aap taqleed karte hain. Aapko ilm nahi ke haq kya hai aur jab ham aapko bataate hain ke aapjo taqleed karte hain jaaez nahi. To aap apne aapko aise muqam aur mansab par le aate hain jiske aap mustahiq aur ahle nahi hain. Jawaz e taqleed ke liye aap dalaal dene lagte hain aur un shubhaat ka izhaar karte lag jaate hain jinka ham is kitab mein zikar kar chue hain. Aap is azeem usooli mas-ale mein wo rawaiyya kyou'n ikhteyar nahi karte jo rawaiyya aap furui masael mein ikhteyar karte hain. Aap is mas-ala mein ahle ilm ka maslak kyou'n ikhteyar nahi karte.

Wo shakhs kabhi halak nahi ho sakta jo apni qadar pehchaan leta hai. Aap is muqam par ye kahiye ke mujhe maloom nahi maine logo'n ko bas ye kehte suna hai aur main bhi wohi kehta hu'n. Qabar mein munkar nakeer ke saamne bhi aapka yehi jawab hoga. Aapse kaha jaaega tumne maloom nahi kya tumne quran nahi padha? Jaisa ke saheeh ahadees mein aata hai aur jab aapko eteraaf hai ke aap nahi jaante to laa ilmi ka ilaj to sawal karne mein hai. Aap mas-ala e Taqleed mein is shqas se pooch lejiye jiske ilm e deen aur insaaf pasandi par aapko bharosa hai. Aapko baseerat haasil ho jaaegi. Balke agar aapka imam zinda hota jiski aap Taqleed karte hain to ham aapko isi ke paas bhejte.

Aur ham aapse kehte ke aap iski itteba kare'n aur aapka imam pehla shakhs hota jo-ke aapko Taqleed se mana karta. Jaisa ke sabeqa sutoor mein ham aap par waazeh kar chuke hain. Magar aapka imam to mar chuka hai aur dhero'n mitti ke neech madfoon hai. Ab aap shariyat ke mutalliq un ulama se poochiye jo us waqt maujood hain. Alhamdulillah wo tamaam bilaad e islamiya mein har jagah maujood hain. Allah Ta'ala unke zariye apne deen e mateen ki hifazat famata hai aur unke zariye apne bando'n par hujjat qaaem karta hai.

Agar wo baaz halaat mein haq ko chupaate hain to sirf taqiyya ki binaa par jaisa ke Allah Ta'ala ka irshad hai

Illa Ye Ke Tum Un (kafiro'n ke shar) Se Bachna
Chaaho¹²⁶

إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

Yaa madaahenat¹²⁷ ki binaa par ya amaal aur jaah ke laalach ki binaa par. Magar jab inko maloom ho jaata hai ke saael taalib e haq hai aur haq mein raghbat rakhta hai. Waqai wo deen ke baare mein janna aur Sahaba Ikram ﷺ o Ta'abaeen ki raah par gaamzan hona chaahta hai to isse naa haq ko chupaate hain aur naa isse inheraf karte hain. Agar aapko kisi aalim par is qadar etemaad aur watooq¹²⁸ nahi. Jis qadar aapko apne imam par hai jiske mazhab par aapne tarbiyat paai hai to aap apne imam ki in nusoos ki taraf rujoo kare'n jin mein se baaz ki taraf hamne ishaara kiya hai. Yaqeenan aapki tasalli hojaaegi.

Aye Muqallid! Allah Ta'ala aapko hidayat de, aap jaa lejiye ke agar aap apne aapke saath insaaf karte hue hamari in guzareshaat par ghaur kare'n, inko samajhne ki koshish kare'n jo hamne is kitab mein aapse ki hain to aap ko is

¹²⁶ Surah Aale Imran: 28

¹²⁸ T: Mazbooti, Pukhtagi, Etemaad

¹²⁷ T: Khushamad, Jhoot Jo Dil Mein Ho Iske Khilaf Zahir Karna

amr mein koi shak nahi rahega ke aap ek azeem khatre se do-chaar hain aur ye sirf us soorat mein hai ke aap apni ibadaat o muamilaat mein sirf dai'iya ehtiyaaaj ki binaa par Taqleed par ikhtesaar karte hain aur agar aap Taqleed ke ghatiya muqam par hote hue saeleen ko fatwa bhi dete hain, aur logo'n ke jhagdo'n mein faisla bhi karte hain to aapko maloom hona chaahiye ke aap imtehan aur azmaaesh mein muhtala hain aur aapke zariye doosro'n ka imtehan aur azmaaesh hai.

Kyou'nke aap apne ahkamat ke zariye khoon bahae'nge, logo'n se unki imlaak aur huqooq cheen kar doosro'n ko ataa kare'nge. Haraam ko halal aur halal ko haraam thehvae'nge. Aur Allah Ta'ala se aisee baate'n mansoob kare'nge jinki Quran o Sunnat mein koi sanad nahi. Balke aap aisee baate'n kare'nge jinke mutalliq aap khud bhi nahi jaante ke aaya wo haq hain yaa baatil. Is surat e haal ka eteraaf karte hue aap ye bataiye ke Allah Ta'ala ke yaha'n aapka kya jawab hoga.

Kyou'nke Allah Ta'ala ne hukkam ko hukum diya hai, ke wo bando'n ke darmiyan is hidayat ke mutabiq faisle kare'n jo Allah Ta'ala ne nazil ki hai aur aap khud nahi jaante ke Allah Ta'ala ne jo hidayat nazil ki hai isse iski mansha o muraad kiya hai. Allah Ta'ala ne hukkam ko hukum diya hai ke wo haq ke mutabiq faisle kare'n. Magar aap khud nahi jaante ke haq kya hai. Aapka maslak to ye hai ke "Bas maine logo'n ko ye kehte hue suna hai, is liye main bhi yehi kehta hu'n" Aur Allah Ta'ala ne hukkam ko adl karne ka hukum diya hai. Magar aap khud adl aur zulm o jor mein imteyaz karne se qaasir hain. Kyou'nke adl wo hai jo shariyat ke mutabiq hai aur zulm o jor wo hai jo shariyat ke khilaf hai.

Ye wo mamoor hain jin tak aap jaisa muqallid nahi poho'nch sakta. Balke wo koi aur hai jo in par mamoor hai. Aap is cheez ko kaise qaaem kar sakte hain jis par aap mamoor nahi aur jiske qiyaam ke liye aapko bulaya nahi gaya. Aap faislo'n mein in usoolo'n par kaise amal kar sakte hain jo Allah Ta'ala ki nazil karda hidayaat ke mutabiq nahi hain. Warna aapka shumar un logo'n ke zumre mein hoga. Jinke mutalliq Allah Ta'ala ka irshad hai:

Jo Log Allah Ke Nazil Kiye Hue Ke Mutabiq Faisle Naa Kare'n Wohi Zaalim Hain.¹²⁹

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Aur Jo Log Allah Ke Nazil Kiye Hue Ke Mutabiq Faisle Naa Kare'n To Wohi Nafarman Hain.¹³⁰

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Teen Qism Ke Qaazi:

Mazkoora baala ayaat e shareefa ka itlaaq in tamaam logo'n par saadiq aata hai jo Allah Ta'ala ki nazil karda shariyat ke mutabiq faisle nahi karte aur aap ye daawa nahi kar sakte ke aap Allah Ta'ala ki nazil karda sahriya ke mutabiq faisle kar rahe hain. Balke aap to ye iqraar karte hain ke aapne falaa'n aalim ke qaul ke mutabiq faisla kiya hai aur aap nahi jaante ke iska ye qaul jiske mutabiq aapne faisla kiya hai iski raae par mabni hai yaa iska shumar in masael mein hota hai, jin par isne kisi daleel se istedlal kiya hai.

Phir aap ye bhi nahi jaante ke aaya iska istedlal saheeh hai yaa ghalat. Aur aaya isne kisi qawee daleel se istedlaal kiya hai yaa kisi kamzor daleel se. Dekhiye! Aapne apne saath kya kiya hai. Aapki jahalat sirf aapki zaat tak mehdood naa rahi, balke aapne bando'n ke muamelat mein bhi jahalat se kaam liya. Aapne qisaas ke faisle ke hudood qaaem kiye aur aise ahkaam ke zariye harmo'n ki pardaa dari ki jinke mutalliq aap khud bhi nahi jaante. Jahalat ka bura hai, khusoosan aisee jahalat, jisey ek jaahil shakhs apne liye aur tamaam musalamo ke liye deen aur shariyat qaraar de de. Mohaqqiqeen ke nazdeek aisa shakhs taghoot hai, agarche wo talbees ke bareek parde mein mastoor hai. Aye Muqallid qaazi! Hame bataiye aap in 3 qaziyo'n mein se kaunse qazi hain.

¹²⁹ Surah Maeda: 45

¹³⁰ Surah Maeda: 47

Jinke mutalliq Rasool Allah ﷺ ne farmaya: Qaazi 3 hain, jin mein se 2 jahannam mein jaae'nge aur ek jannat mein. Jahannam mein jaane waale qaziyo'n mein se ek qaazi jo naahaq faisla kiya karta tha. Doosra qaazi wo hai jo haq ke saath faisla karta tha, magar haq ko jaane baghair. Jannat mein jaane waala qaazi wo hai jo haq ko pehchaan kar haq ke mutabiq faisla karta hai. Kya aap qasam uthaa sakte hain ke aap haq ko pehchaan kar haq ke mutabiq faisla karte hain? Agar aapka jawab haa'n hai to khud aap aur tamaam ahle ilm gawahi dete hain ke aap is daawa mein jhote hain kyou'nke aap khud eteraaf karte hain ke aapko haq ka ilm nahi.

Aur tamaam log mujtahid aur muqallid ke imteyaz ke baghair gawahi dete hain. Agar aap ye kehte hain ke main to sirf apne qaul ke mutabiq faisla karta hu'n aur main nahi jaanta ke ye qaul haq hai yaa baatil, jaisa ke rooe zameen ke har muqallid ka yehi haal hai.

To aap apne iqraar ke mutabiq in 2 qaziyo'n mein shumar hote hain. Jo Jahannam mein jaae'nge. Yaa to is binaa par ke aap haq ke mutabiq faisla karte hain. Magar haq ko jaane baghair yaa is binaa par ke aap haq ke khilaf faisla karte hain. Kyou'nke aapka ye faisla 2 umoor se khaali nahi, aapka faisla yaa to haq ke mutabiq hai yaa haq ke khilaf hai. Dono surato'n mein nass ke mutabiq aapka shumar Jahannam mein jaane waale qaziyo'n mein hota hai. Hamari is baat ko tasleem karne mein 2 umoor ki binaa par kisi ko taraddud nahi.

Awwal: Rasool Allah ﷺ ne qaziyo'n ki 3 aqsaam banai hain. Phir har ek ki surat is tarha bayan ki hai, jisey har naaqis o kaamil aur jaahil o aalim samajh sakta hai.

Saani: Muqallid ye daawa nahi karta ke uske imam ki raae haq hai aur naa wo ye kehta haike uske imam ki raae baatil hai. Balke wo iqraar karta hai ke wo ghair ke qaul ko baghair hujjat aur daleel ke tasleem kar leta hai. Balke isey to yaha'n tak iqraar hai ke wo daleel ko sirey se jaanta hi nahi. Isse mustafaad hota hai ke ye ek aisa faisla hai jiske mutalliq muqallid khud bhi nahi jaanta hai ke wo kya hai. Agar wo haq ke mutabiq hai to isne baghair ilmke faisla kiya aur agar ye haq ke khilaf hai to isne bahgiar haq ke faisla kiya. Yehi wo 2 qaazi hain jo Jahannam mein jaae'nge aur muqallid qazi dono surato'n mein Jahannam mein jaaega.

Gunahgaar A'aami, Muqaalid Qaazi Se Ziyaada Bakhshish Ke Qareeb Hai.

Arab kaha karte hain: Buraai mein intekhab aur pasandeedgi ka koi pehlu nahi. Wo shakhs khaaeb o khaasir hai, jo har haal mein Jahannam se najaat haasil karne ki koshish nahi karta. Aye muqallid qaazi. Aapko kis cheez ne Taqleed ke daldla mein pha'nsa diya aur aur kaunsi museebat aapko is muqam par le aaei hai ke agar aap isi tarha faisle karte rahe aur in faislo'n se aapne tauba ke saath rujoo naa kiya to Jahannam mein jaae'nge. Mukhtalif qism ke gunahgar aur ahle ma'asi aapse ziyada Allah Ta'ala se khaaef aur aapse ziyada Allah Ta'ala ke yaha'n iski bakhshish ki ummeed rakhte hain. Kyou'nke wo gunah karte hain, magar saath saath gunah se tauba aur isse rujoo ka a'azm bhi rakhte hain.

Har gunahgaar Allah Ta'ala se maghfirat ka taalib rehta hai, wo apne nafs ko iski kotaahi par malaamat karta rehta hai. Gunahgar hamesha ye chaahta hai ke wo maut se pehle pehle tamaam gunaho'n ke mail kuchail se paako saaf ho jaae. Agar koi us gunahgar ke mutalliq ye dua maange ke wo in gunaho'n mein hamesha muhtala rahe to sunne waale sune'nge ke wo usko accha kehne ki bajaee isko buraa bhala kahega.

Agar isey maloom ho jaae ke wo zindagi bhar in gunaho'n mein mulawwis rahega aur in gunaho'n ke saath Allah Ta'ala ke huzoor hazir hoga to roo e zameen par apni tamaam tar kushadgi ke bawajood is par tang ho jaaegi. Kyou'nke wo jaanta hai ke gunaho'n mein muwwis rehna dukhool e Jahannam ka mojib hai. Magar ye bechaara muqallid qaazi to iske bar-aks basaa auqaat apni tanhaiyyo'n mein aur apni namazo'n ke baad ye dua maangta rehta hai ke Allah Ta'ala qaza ki is nemat ko hamesha iske paas rakhe iska ye ohda kabhi zawaal se do-chaar naa ho. Allah Ta'ala iske ohde ko sazishiyo'n ki saazish aur haasido'n ke hasad se mehfooz rakhe.

Sazishi aur haasid isey is ohde se ma'azol naa karwa sake'n aur kabhi kabhi you'n bhi hota hai ke is ohde se ilaaheda kiya jaane waala shakhs is par hamesha rehne ke liye us shakhs ko rishwate'n pesh karta hai. Jo isey iske ohde par qaaem rakhne mein madadgaar saabit ho sakta hai aur is tarha wo duniya o aakhirat ke ghaate mein padjaata hai. Wo is ohde ke husool ke liye deen o duniya ko bhi daao par lagaa deta hai aur Jahannam khareed leta hai. Iske nazdeek buland tareen maqsad ye hai ke awaam ka jamghataa iske saamne ho aur unki cheez o pukaar usey sunaai de rahi ho. Agar wo samajhne ki koshish kare to isey maloom ho jaaega ke ye koi badaa martaba aur koi buland muqam nahi.

Kyou'nke logo'n ka ijtema to kisi par ta'azeer ke nifaaz, hudood ke ajar qisas lene ke aur kisi ki ihaanat ke liye bhi ho jaata hai. Basa auqaat is mauq per itne log jamaa ho jaate hain ke qaazi ki adaalat mein iska a'ashr e a'asheer bhi nahi hote. Balke lahu o la'ab, tanz o tamaskhur aur raqs o sarood ki mehfilo'n mein qaazi ki adaalat se kai gunah ziyada log hote hain. Wo kisi sawari par sawar hote hue aur ek do khadimo'n ko apne ham rikaab dekh kar takabbur mein muhtala ho jaata hai.

Magar isey maloom hona chaahiye ke ek mamluk Ghulam, jaahil a'askari aur aam yahoodi aur isaai bhi isse ziyada shandaar sawari par sawar hote hain aur isse ziyada khuddam unki ma'aiyyat mein hote hain. Ab jabke ye zariya e moaash aur haraam ki tankhwah har haalat mein uske liye Jahannam ka sabab bante hain. To isey maloom hona chaahiye ke kaam kaaj karne waale log masalan julaahe, hajjam, qassab aur mocha waghaira isse ziyada pur-nemat zindagi basar karte hain.

Aur isse ziyada unko itmenan e qalb haasil hota hai. Kyou'nke wo ohdo'n se ma'azuliyat ki talkhi se bekhaur hote hain aur in par is qism ki tohmat nahi hoti ke unho'n ne apne ohde ki wajah se apni haalat badal li hai. Wo apni duniya mein aish o lazzat se rehte hain. Apne aap se mutamaten hote hain aur nihayat aur itmenan ke saath chaltey phirtey hain. Ye to tha duniyawi eterab se. Raha unka maamla aakhirat ke etebar se to unke dil poori tarha mutmaeen hote hain. Unhe'n moaash e duniya aur intezam e hayat ke zarae aur asab ke baare mein kisi saza ka khof nahi hota. Kyou'nke inka kasb saraasar halal aur unke hath irtekar e zulm se door hote hain.

Inko kisi ke khoon aur kisi ke maal mein jawab dahi ka khof nahi hota. Balke unke dil ummeed o rijaa se labrez hote hain. Ye sab log is daar e shaqaawat o kadoorat se nikal kar daaemi nemato'n ke ghar mein muntaqil hone ki ummeed rakhte hain aur raha ye muqallideen qaazi to ye talkh زندگانی, mahroomi e nemat aur takaddar e lazzaat ke ehssaas ka shikar hote hain. Kyou'nke uske paas jab koi jhagda aata hai to isey mukhalifeen ki mukhalifat, iske ahkam ko qubool naa karne aur unki ta'ameel karne par israr aur hichki-chaahat ka saamna karna padta hai. Aur gham o humoom dushmano ki shadeed mukhalifat aur muqable se zach hona padta hai.

Aur uske saath saath wo tabdeeli e ahwal, iqtedaar ke zawal, dushmano ki khushi aur dosto'n ke ranj se khaaef rehta hai. Isey koi rahat aur koi nemat acchi nahi lagti, balke wo tamaam umar ranj o gham mein muqtala rehta hai. Baqaul "Mutanabba'

Mere Nazdeek Wo Khushi Sabse Badaa Gham Hai, Jiske Zawaal Ka Khush Hone Waale Ko Yaqeen Ho

Khaas taur par, jabke wo ham rutba hasedeen aur mukhalifeen mein ghiraa hua ho to hamesha usey dil azaar baate'n sunna padti hain. Isse kaha jaata hai: Log aapke mutalliq kehte hain ke aap jaahil aur ghalat kaar hain. Kabhi isey kaha jaata hai ke: Falaa'n qaazi yaa falaa'n mufti ne aapke faisle ke khilaf faisla diya hai. Aapke ilm ko ghataaya hai, aapki qadar ko kam aur aapke rutbe ko giraaya hai.

Kabhi you'n bhi hota hai ke uske paas wo shakhs aata hai jiske khilaf usne faisla diya hai aur isse khule bando'n kehta hai. Main aapke faisle par amal nahi karu'nge.

Aur is tarha ise deegar sakht baate'n sunna padti hain. Agar wo apne faisle ka difa'a karta hai to ye jaahili jazba aur shaitani o taghooti madafa-at hai jo kabhi kabhi mansab o martaba ki hiafazat aur be-qadri aur suqoot e jaah se farar ke liye ubarta hai. Iske saath saath ise ye bhi ilm nahi hota ke aaya haq iske saath hai yaa is shqas ke saath hai jisne iske faisle ke khilaf faisla kiya hai. Aur kyou'nke bechare ko khud bhi eteraf haike wo nahi jaanta ke haq kiske saath hai aur uski adaalat mein muqaddame lekar aane waalo'n mein se koi iski mazammat karta hai aur koi iski shikayat karta hai ke qazi ne iske mukhalif se rishwat lekar ghalat faisla kiya hai.

Is qazi ke khilaf shikayat is liye paeda hoti hai ke qazi ke mukhalifeen iske kaan bharte hain. In mukhalifeen ki nazre'n iske ohde par hoti hain yaa wo is qaazi ke ikhteyarat ki yanaabat yaa iske kisi a'atiye ke mutamanni hote hain. Ye mahkoom a'alai unke paas jaakar shikayat karta hai aur unse fatwa poochta hai. Ye log qazi ke faisle mein nadir ikhtelafaat aur dushwar qism ke pehlu talash karte hain phir is faisle ke khilaf apne tabseere tehreer karte hain wo apni tehreero'n mein is qazi ke khilaf baaz dafa is qism ke alfaaz istemal karte hain jisse qaazi ko ranj poho'nchta hai is tarha qaazi ke gham o hamoom aur pareshaniyo'n mein aur izaafa hojaata hai. Ye wteera in ulama ka hai jo iske ham jins muqallid hain.

Qaazi Ke Liye Mujtahid Hona Zaroori Hai:

Ulama e Ijtehaad to iske faisle ko sirey hi se baatil samajhte hain. Kyou'nke iska shumar in qaziyo'n mein hota hai jin ko Jahannam ki waeed sunai gai. Wo sirey se isko naa qaazi tasleem karte hain aur naa iske faislo'n ko maante hain. Kyou'nke unke paas is baat ki daleel maujood hai ke qaazi banne ka ahle sirf wohi hai jo saheb e ijtehaad ho.¹³¹ Aur muqallid khwah dara'a, taqwa aur iffat mein auliya ke muqam par hi kyou'n naa poho'nch jaae. Magar unke nazdeek agar wo apne aapko is qaza ke ohde par qaaem rakhe hue hai. To wo ma'asiyyat par musir hai. Wo is qazi ke faislo'n aur ahkam ko bhi isi muqam o martaba par rakhte hain.

Jis par deegar aam ulama e ahle Taqleed ko rakhte hain jo naa qaazi hote hain naa mufti. Wo iske faislo'n ki in tamaam dastawizaat ko baatil qaraar dete hain. Jin par iske dastakhat hote hain, jisme haraam ko halal aur halal ko haraam thehraya gaya ho. Balke agar iske faisle saheeh bhi ho'n. Tab bhi wo inko tasleem nahi karte kyou'nke ye aise qazi se saadir hue hain, jisne agar che haq ke mutabiq faisla kiya hai. Magar isey maloom nahi ke ye faisla haq hai. Qiyaamat ke roz iska shumar un qaziyo'n mein hoga jo Jahannam ke mustahiq hain aur duniya mein iska shumar un logo'n mein hai jo qaza ke ohde ke ahel nahi. Isko wo muqam o manzilat duniya jaaez nahi, jo ahle ijtehaad qaziyo'n ke liye hai.

Muqallid Qaazi Ki Bechargi:

Is tamaam tafseel ke baad maloom hona chaahiye ke nahoosat ka maara hua ye qaazi baadshah aur uske mu'n chiddhe awaam o masabebeen ki khushaamad karta rehata hai. Unki ataa-at karta hai, unke samne apne aapko zaleel karta hai, unke mehlo'n ka tawaf karta hai aur unki deodiyo'n par maatah ragadta hai. Agar wo ye kaam nahi karta to iske saath unka rawaiyya is qadar sakht hota hai, jisse iski tauheen aur be-qadri hoti hai. Aur uske saath saath iske a'awaan o ansaar iske zariye fawaaed haasil karte hain aur iske zariye daulat kamaate hain aur wo agarche iski taazeem karte hain iske saath khade hote hain aur uske saath baithte hain, magar wo uske haq mein iske dushmano'n se ziyada nuqsan-deh hain.

Kyou'nke wo logo'n ke amwaal loot-te hain aur ye look khasot wo isi ke ikhteyarat ke saae mein karte hainn. Khaas taur par agar qaazi ghair mohtaata aur ghaafil qism ka shakhs ho aur tamaam muamilaat par nazar naa rakhta ho to baat badh jaati hai. Wo apna deen qazi ki taraf mansoob kar dete hain wo apna zulm o jor iske zimme lagaa dete hain, kabhi to wo uski taraf taqseer e bahes aur kabhi ghaflat aur a'ad e tubbahu mansoob karte hain. Kabhi wo kehte hainke uske a'awaan o ansaar jo loot khasoot kar rahe hain. Isme iska bhi hath hai. Ye bhi isse faaeda uthaata hai. Agar ye mamela naa hota to iske apne a'awaan o ansaar ko loot khasot ki hargiz khuli chutti naa di hoti.

Nez iski sabse ziyada mazammat karne waale isko bura bhala kehne waale yehi a'awaan o ansaar hain. Kyou'nke unme se har ek yehi chahta hai ke tamaam fawaaed sirf isey haasil ho'n. Jab koi faaeda in sab mein taqseem hota hai yaa is faaede mein tanaaze ke waqt ye qazi kisi ek ke haq mein faisla kar deta hai to baaqi tamaam logo'n ke

¹³¹ Is baare mein ikhtelaf hai ke aaya us shakhs ke liye jo saheb e ijtehaad nahi hai, apne imam yaa kisi doosre imam ke mazhab ke mutabiq fatwa dena jaaez hai? Ahle ilm ki ek jamat ki raae ye hai ke aise shakhs ke liye fatwa dena jaaez nahi. Kyou'nke mufti ka lafz aise shakhs ke liye waza'a kiya gaya hai, jo logo'n ke deeni umoor ko qaaem karta hai jo Quran o Sunnat ke umoom o khusoos, naasikh o mansookh ko mahmool karne aur istembaat ki ehliyat rakhta hai. Sam-aani رحمۃ اللہ علیہ mufti ke liye 3 sharaaet ko zaroor qaraar dete hain:

Awwal: Ijtehaad ki ehliyyat

Saani: A'adaalat

Saalis: Tasaahul aur rukhsato'n se ijtinaab.

Baaz ahle ilm is taraf gae hain ke muqallid ek shart ke saath mujtahideen mein se kisi mujtahid ke mazhab ke mutabiq fatwa de sakta hai ke ye mufti saheb e nazar ho aur wo is mujtahid ke qaul ke maakhaz se agaah ho, warna uske liye fatwa dena jaaez nahi. Baaz ne is par ijma ka daawa kiya hai, magar ye daawa saheeh nahi. (Irshad al Fahool: P269)

Qaazi ki ehliyat ke bhi wohi sharaaet hain, jo mufti ki ehliyat ke hain. Kyou'nke baqau Ibnul Qaiyyim: Qaazi aur Mufti mein iske siwa koi farq nahi ke qaazi apne fatwe aur hukum ko laazim aur naafiz karta hai aur mufti apne fatawa ko laazim nahi karta.

(Elaam al Muwaqqeen: V2 P175)

dil ghusse aur keene se labrez ho jaate hain. Wo apni majaalis mein iski mazammat karte hain. Khaas taur par iske dushmano'n aur mukhalifeen ke paas jaakar uske khilaf baate'n karte hain. Unki maujoodgi mein jo wo faisle karta hai, ye us mein keede nikalte hain. Wo kalaam mein tehreef karte hain, kabhi wo kehte hain ke usne is faisle mein jahalat se kaam liya hai, kabhi kehte hainke isse ghalati hui hai. Kabhi kehte hain ke usne rishwat lekar faisla kiya hai aur kabhi kehte hain ks isne mudahenat aur khushaamad se kaam liya hai. Bil-jumla wo aen sabko raazi nahi kar sakta. Koi naa koi aisa zaroor hota hai jo har haalat mein uski aeb joi karta hai.

Ye un logo'n se be-niyaz bhi nahi ho sakta. Is liye ke isey unki taraf se mahan¹³² o ibtila ka saamna karna padta hai. Halaa'nke wo uske dost-yaar hote hain. Iske amr o nahi aur uske ohde se faeda uthate hain. Baaz mutaqqaddemeen ka maqola in par kitna saadiq aata hai. Kyou'nke sirf aisa shakhs hi inko aazma sakta hai, jo bejaa himayat aur narm rawaiyya rakhta hai. In ausaaf se shaaz o nadir hi log bahar nikalte hain. Albatta kabhi kabhi you'n hota hai ke kisi zamane mein baaz log in ausaaf se muttasif nahi hote.

Is duniya mein to is muqallid qaazi ka ye haal hai, raha aakhirat mein iska haal hai to guzishta safhaat mein aap padh chuke hain ke iska shumar in 2 qaaziyo'n mein hota hai jo kisi surat mein Jahannam mein jaane se bach nahi sake'nge. Jaisake is par bahes aur uski tehqeeq sabeqa sutoor mein guzar chuki hai. Wo duniya mein bhi jaisa ke ham bayan kar chuke hain hamesha ranj o khof ki haalat mein rehta hai jo logo'n ke khoon aur maal mein Quran o Sunnat ki kisi daleel aur baseerat ke baghair mujarrad o Taqleed aur jahalat ki buniyad par kiye gae faislo'n ki aakhirat mein jawabdahi ke tasawwur se paeda hota hai. Halaa'nke Quran e Majeed mein sareehat is cheez par amal karne se rok diya gaya hai. Jiske mutalliq ilm nahi. Allah Ta'ala ka irshad hai:

Aur Jis Baat Ka Aapko Ilm Nahi Uske Peeche Naa
Lage'n.¹³³

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ.

Zann o guman ki paerwee ki mumaneat aur is ma'ane mein Quran e Majeed mein bohut kasrat se ayat warid hui hain. Muqallid aur zan e saheeh dono se mehroom hota hai agar Quran e Majeed mein iski mumaneat mein sirf wohi ayaat hoti hain, jinka ham guzishta bahes mein zikar kar chuke hain. Jaise,

Aur Jo Log Allah Ke Nazil Kiye Hue Ke Mutabiq Faisle
Naa Kare'n Wohi Kaafir Hain.¹³⁴

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ.

To kaafi thee'n, halaa'nke uske saath saath deegar bohut si ayaat hain jin mein saraahat se hukm diya gaya hai ke Allah Ta'ala ki nazil karda shariyat e haq aur adl ke saath faisle kiye jaae'n. Aur uske saath saath ye bhi saabit hai ke jo koi haq ke khilaf faisla karta hai yaa haq ke mutabiq faisla karta hai magar isey ilm nahi hota ke ye haq hai. To iska shumar jahannami qaaziyo'n mein hoga.

¹³² T: Takleefe'n, Balaa'e'n

¹³³ Surah Bani Israel: 36

¹³⁴ Surah Surah Maeda: 44

Muqallid Mufti Ke Liye Fatwa Dena Jaaez Nahi:

Agar aap ye kehte hain ke ek muqallid qaazi banne ke ahel nahi, is liye uske liye jaaez nahi ke wo qaazi bane aur naa kisi aur ke liye jaaez hai ke wo isey qaazi ke ohde par faaez kare. To is mufti ke mutalliq aapka kya khayal hai jo taqleed ka dam bharta hai. To main kehta hu'n ke agar aap is mas-ale mein logo'n ke mazaahib, unki qeel o qaal aur mufti ki ehliyat ke liye sharaaet aur deegar umoor ke mutalliq maloom karna chaahte hain to aapko ye tamaam cheeze'n fiqa aur usool e fiqa mein nihayat sharah o bast¹³⁵ se mil jaae'ngi.¹³⁶

Aur agar aap is baare mein meri raae aur mere eteqaad ke baare mein poochte hain to mere nazdeek kisi muqallid mufti ke liye jaaez nahi ke wo kisi aise shakhs ko fatwa de jo isse Allah Ta'ala aur Rasool Allah ﷺ ke hukum, haq, kisi sharia hukum aur kisi halal ya haraam ke mutalliq poochta hai. Kyou'nke muqallid ko in umoor mein se kisi ki bhi tehqeeq nahi. Balke in umoor ko mujtahid ke siwa koi bhi nahi jaanta. Isi tarha agar saail isse mazkoora baala umoor ki qaed ke baghair koi sawaal karta hai to muqallid ke liye jaaez nahi ke wo unme se kisi ke baare mein fatwa de. Kyou'nke sawal e mutlaq hai jo shariyat e mutahhera ki taraf raaje hai. Kisi saheb e raae ke qaul ki taraf nahi laut-ta.

Agar saail isse falaa'n imam ke qaul aur falaa'n imam ki raae ke mutabiq fatwa poochta hai to muqallid ke liye iske mutabiq fatwa dena jaaez hai. Is imam ka qaul naqal karne aur riwayat karne mein koi harj nahi. Basharte ke. Wo is imam ke qaul aur mazhab ki kamaa haqqahu ma'arefat rakhta ho. Kyou'nke saail ne ek aise amr ke mutalliq sawal kiya hai jisko riwayat aur naqal karna mumkin hai aur ye Allah Ta'ala par bohtan aur bila-ilm baat karna, shumar karna nahi hoga. Aur naa ise Quran o Sunnat ki ta'abeer aur istembat kaha jaaega. Ye tafseel saheeh hai aur koi insaaf pasand shakhs iska inkaar nahi kar sakta.

¹³⁵ T: Faraakhi, Kushaadgi, wazaahat

¹³⁶ Allama Ibnul Qaiyyim رحمه الله ne mufti ki sharaaet, fatwe ki adaab aur fatwe ke deegar masael ke mutalliq apni kitab Elaam al

Muwaqeen mein badi umda aur sair haasil bahes ki hai (Elaam al Muwaaqeen: V4 P157-265)

Mujtahid Mufti Aur Muqallid Mustafti:

Agar aap ye pooche'n ke kya saheb e ijtehaad ke liye jaaez hai ke wo kisi aise shakhs ko fatwa de jo kisi khas imam ke qaul aur mazhab ke mutabiq fatwa poochta hai. To main kahu'nga ke ek shart ke saath jaaez hai. Agar is imam ka qaul yaa raae saheeh nahi to isko naqal karne ke baad iski adm e sehat ki tasreeh karke haq o sawaab ki taraf rehnumaai karde. Kyou'nke Allah Ta'ala ne ahle ilm par ye zimmedaari a'aed ki hai ke wo logo'n ke saamne haq ko waazeh kar de'n aur ye saheb e ijtehaad bhi ahle ilm mein se ek hai aur khaas taur par us waqt jabke saail is fatwa ke mutalliq ye etqaad rakhe ga ke ye mufti jo kuch kehta hai wo sawab hai. Haq waazeh karna bohot zaroori hai.

Nez is mujtahid ka aise mazhab ko naqal karke is par khamosh rehna jo khilaf e sawab hai. Seedhe saadhe logo'n ko is wahem mein muftala kardega ke ye haq hai. Us waqt par sukoot ikhteyar karna bohot badi buraai hai. Agar ezaah e haq par wo apni jaan ke baare mein kisi qism ka khatra mehsoos karta hai to wo fatwa hi naa de aur istenqa kisi aur ke hawaale karde. Agar isse koi aisee cheez nahi poochi gai, jiski tauzeeh ispar wajib ho tab agar zarurat is baat ki mutaqaazi hai aur wo haq o sawaab ki tasreeh par qadir nahi to wo nihayat saraahat ke saath ye bataa de jisse fatwa talab karne waale ko koi shak naa rahe ke ye falaa'n imam ka mazhab aur falaa'n imam ki raae hai. Jiske mutalliq mustafti ne sawal kiya hai aur uske alaawa isne kuch nahi poocha.

والحمد لله رب العالمين أولاً و آخراً

Name of the book: *Haqeeqat e Taqleed wa Ijtehad*

Author of the Book: *Al Mujtahid Al Imam Shawkani*

Translator: Taiyyab Shaheen Lodhi

Translitrator of the book [to roman English]: *Rehan Syed Barey*

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Lughaat (latest edition)*. All translations have been taken from Tafseer Ahsan ul Kalaam (Darussalam edition).

I avoided transliterating the Quranic translation done by Janab Taiyyab Shaheen Lodhi Sahab, as the words in Ahsan ul Kalaam are easier to understand. If you find anything which might make this transliteration even better then please inform mein @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful. For more books in Roman, please click the link below.

https://archive.org/details/@rehan_syed_barey

Dua-go,

Rehan Syed Barey

24th Shawwal 1439 - 08th July 2018

Ar Riyadh, Saudi Arabia
